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*For the Investigation and Encouragement of Arts, Science
and Literature in relation to Burma and neighbouring
Countries.*

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THE ORIGIN OF THE "TALAINGS."

[*Introductory.*—This paper by Mr. Cooper was read at the Annual General Meeting of the B. R. S. held last January. It throws an interesting light on a subject about which there has been much confusion in the past owing to what is undoubtedly a misapplication of the term "Talaing." Sir Arthur Phayre, in his History of Pegu published in the Journal of the Asiatic Society of Bengal for 1873, said :— "This word is derived from Telingana, and the name which was strictly applicable only to the foreign settlers has in the course of time become applied to the whole people." Since then other interpretations have been put forward, and a good deal of misconception has arisen. Mr. Cooper's discovery of Mon manuscripts seems however to settle the matter definitely ; inasmuch as it shows that there *was* a foreign settlement in Thaton and that the settlers belonged to a distinct race, different from the inhabitants, the Mons. The only difficulty, if it is a difficulty, that now exists is to explain the spelling ၵုၵ်ႉ found in the inscription put forward by Mon. Duroiselle in the last number of this Journal. Yet this much seems clear,—that the Mons, although they may have received their religion and letters from Southern India, were not originally Indians, but were probably, in common with the Cambodians, a Central Asian race.—Editor.]

Who the Talaings were and where they came from are subjects which have given rise to much speculation. Forchhammer thought that the word came into use when the Mons were conquered by Alompra in the 18th century. Haswell, in his Vocabulary of the Peguan language, derives the word from "*Ita lerm*" and gives the meaning as, 'Father, we perish.' He then assumes that it was a cry of distress doubtlessly often heard in the wars of extermination waged by kings of the Alompran dynasty against the Peguans, and that from this expression the Mons were nicknamed *Talaings* by the Burmese. That this derivation is not correct has been proved by Mr. May Oung and Mr. Duroiselle, for they have shown in volume II part I (Journal Burma Research Society) (1) that the word *Talaing* was in use before Alompra conquered the Mons in A. D. 1757 (B.E. 1119).

(1). See also the Pagan inscription sent in by Mon. Duroiselle and published in Vol. II, Part II.—Ed.

The derivation now accepted is that given by Phayre that the *Talaings* came from Telingana. Colonel Spearman writing on the same subject says, 'The local accounts and the Tamil and Telugu traditions seem to show that probably some thousand years before Christ the inhabitants of Telingana visited and colonized the coast of Burma, finding there a Mon population, a branch of the Kolarian tribes of India, whose name still lingers in the designation by which the Peguans call themselves, whilst Telingana the country of the colonists appeared in the word *Talaing* by which they are known to surrounding nations and through them to Europeans ?

Comparing this with what is found in *Weerng dhat Sa term*, a Talaing (or to be more correct, a Mon) manuscript, the derivation is somewhat correct but there is a slight confusion. The translation of the manuscript runs thus :—

'Fishermen of Talingu, a Kala or foreign race, arrived in the Thaton district and through their marriage with the women of that place (Mons) had children.

King Ajeen near Geerng geer (အဇိန္တဂီ) knowing that the race was destroyed or had deteriorated by the father, offered them for that reason to the pagodas (i. e., made them pagoda slaves). From that King's time, the year 300, up to now they are called "*Ita term*," and are well known by that name."

The year 300 (Sakkarat 300) presents some difficulty because the period during which King Ajeen near Geerng geer reigned is not known. If 300 is taken as the year of the City this would be Anno Buddhæ 537 or B.C. 7, because King Thirimathoka started a new era in the year of religion 237 = B.C. 307, when Thauna and Outtara brought Buddhism into Thaton. If however Sakkarat 300 is taken as the Saka era this would be A.D. 378.

The Talaings therefore, it will be seen, were the offspring of a mixed marriage between the Indian fishermen from Telingana and the Mons, and when Ajeen near Geerng geer degraded them to the position of pagoda slaves they were regarded as a separate class. Some of the older Mons assert that these people were also ordered to live within certain boundaries and that to this day there are still traces of this race between Zingyaik pagoda and the Oktada creek in the Thaton district.

The word Talaing, a corruption of *Ita term*, may be taken to mean 'half caste.' Nothing can be more galling to a Burman (from whom we have learnt this word apparently) than to call him အမျိုးစုံ or a Mon, a Talaing. The term still conveys an amount of contempt. The people speak of

themselves as Mons and their language as Mon, (2) and both Haswell and Stevens in their vocabularies have set us an example by avoiding the use of the word *Talaing* and calling them Peguans or Mons. Why then should we continue to call them by a name which undoubtedly gives them pain? They have already borne enough and the least we can do to show some sympathy for them is to call them by their own name—The Mons.

A copy of the manuscript is herewith attached.

သက္ကရာဇ် ၃၀၀ သွင်၊ ခေတ်မူဂလ္လာ ခလ္လာတာလင်္ဂ၊ မြို့ပိတူ၊ ရေးသ
မိတ္တူရင်ညွှန်မိမိငြိတံ၊ ကြံ့တောန်ရ။ ဟိုတ်သင်္ဂ၊ သွင်အဓိန္ဒဂင်္ဂါတိတံ၊
ဂလ္လာတလိဂ်၊ ကိုဒါန်ကိုကျင်၊ နှုသိဂ်၊ ကြိတ်စိုကိုလျှင်၊ နုတလိညးမွဲရ။
(တိတ်နှုကို၊ သုပတ်ဝင်ခေါတ်သမိ။)

FURTHER NOTE.

In the We-erng Dhat Saterm (ဝင်ခေါတ်သမိ) or "History of the Thaton Relics," we are told that about the time when Sona and Uttara brought Buddhism to Thaton (A.B. 237 or B. C. 307), Mahate-Gawon-pati brought with him some hairs and 33 teeth of Gautama and presented them to Thiri-ma-thoka, King of Thaton. These relics were then sent to different villages and enshrined there. In this manuscript we find a reference made to the Zingyaik pagoda. The name *Zingvaik* means 'foot of the pagoda,' or as some translate it "foot of God." This place was first called *Bre-erng Naik* (3) or "precipice of the Dragon." We learn also that in the city year 300, Ajeen-neer Geerng Geer, King of Thaton, when he found out that the Mon women were marrying Telugu fishermen and that their offspring had deteriorated, offered all these people to the Zingyaik pagoda and made them pagoda slaves as a punishment for corrupting the race. They were then called *Ita lerns*.

Having discovered now who these *Ita lerns* were let us turn to see what other evidence there is to support this idea. In the *Weerng Dhat*, or a complete "History of the Relics" of Gautama, we find a similar reference to these *Ita lerns*, a literal translation of which would run thus:—

(2). *Mon* is said to be a contraction of *Breh Mon*=Brahmin or Brahman.

(3). At the present day it is called *Greerng-naik*, or "Naga's tusk."—Ed.

"Regarding the naming of the people of Zingyaik, Talingu Kalas came over from the West country and lived as fishermen in the Thaton District. The Talingu Kalas intermarried and had children. The people of Thaton said, "Our race is truly destroyed, let us be separated from them." The people of Thaton and all the villages around petitioned King Ajeen-neer-Ge-erng-Geer. When the King knew of this he offered the race of *Ita lerm*s (or the race which had been destroyed through the father) to the Bre-erng Naik pagoda. From that time they went out of (Thaton) city and lived at Zingyaik.

In the second foundation in the year of the city of Thaton 301, they were called *Ita lerm*s and, because they were *Ita lerm*s, they lived at Zingyaik and were also called *Reer-cha-jaung-kyaik* (which was the former name for pagoda slaves) and up to this day they are so called."

Turning to the end of the manuscript we find the date in which the manuscript was written is given thus:—In the year 1203, Nayon lasan the 11th, Friday, at 2 o'clock, this *We-erng Dhat* was written by Meerm Htaw Tu (Burmese Maung Shwe Tu)." In this the author's name is not given but in another copy obtained at Zingyaik and in which the reference to the *Ita lerm*s is the same we find at the end that "*Meerng Jane*" and *We-erng Dhat* were checked and examined on seven different occasions both by kings and priests, to see whether what was written therein was correct. The kings were:—

- (1). *Domneer Che Toi*. (ဒုဏ္ဏဝါ)
- (2). *Binya Deer Leer*. (ဗညာဓာဓ)
- (3). *Pagan King*. (Name not given).
- (4). *Binya Reerm*. (ဗညာဓာဓ) or as given by Mr. Grant Brown, Binya Ran (see page 84 of the Burma Research Journal for June 1911, Vol. I Part I). The year this king reigned is given as A.D. 1491 or more than 500 years ago.
- (5). *Tala Nyeer Jeneer Deh Choh*. တလညးနွဲဒိတ်စပ် or king of the ten corners. (4)
The names of two priests also are given.
- (6). *Nom Porn Kon Ni*. (နမ္ပိနိတနိ).
- (7). *Nom Porn Kyai Ber Taing*. (နမ္ပိနိကျာပ်တိုင်).

In the manuscript *We-erng Dhat Saterm* the year of King Ajeen-neer Geerng-Geer's order is given as 300, whereas in *Weerng Dhat* the year is given as 301. The reason for this difference may be accounted for thus. The Zingyaik pagoda festival, I am told, takes place on the full moon of

Tagu and it is probable that such an occasion would be selected as the most suitable time, when the people from all the villages around would be assembled together, for issuing the King's edict, in order that every one might know and spread the news why the people of Zingyaik or the Ita lerns were made pagoda slaves. It must also be remembered that the new year begins in Tagu so that this must have happened either on the last few days of the year 300 or the first few days of 301. In the Burma Research Society's Journal for June 1912 Volume II Part I and on page 13 the date of the second foundation of Thaton is shown as Anno Buddhae 209 or B.C. 335, and if these dates are accepted as correct then the date these Ita lerns were made pagoda slaves and excommunicated would be 509 Anno Buddhae or 35 B.C. In the first manuscript *Weerng Dhat Satern* it was difficult to fix an exact date as nothing was stated as to which foundation this event occurred in. This date will have to be checked later with old palm leaf manuscripts.

Finally, before accepting these manuscripts as correct it is as well to get the opinions of learned and aged Mon priests and to see whether the knowledge of these facts was wide spread or not. The priests therefore of the following villages were consulted, namely, Kawhnat, Kado, Kwanpaw near Kawkareik, Thekkaw and Kahnyaw in Belugyun, and their opinions are all hereto attached. The most important one is that given by the Thekkaw priest. He is the *Sadaw* or Bishop of the Mon priests, and to my knowledge the highest authority in Burma on matters referring to the Mons. He is 85 years of age and has been a priest for 65 years. His statement runs as follows :—

"I, Hmatè U Gonna Sara, priest of the Thekkaw Kyaung, in the Chaungzon township of the Maulmain Circle, Amherst District, do certify that I have seen the *Weerng Dhat* manuscript and that we, of the Mon race, accepted what is written in the manuscript as correct. The Mons are not Talaings and should not be called thus for the reason that the Talaings are a degraded race and half castes. This is also what is written in old manuscripts. The Mons are not the same as Talaings but of a different class. The Talaings are the pagoda slaves at Zingyaik and it is they who are called Talaings."

Take again also the statement of U Thara Wonna Tha of the Kahnyaw kyoung, Chaungzon Township, Amherst District. He is 62 years of age and has been a priest for 42 years. He agrees with the opinion expressed by the Thekkaw *Sadaw*.

The next priest whose statement should have some recognition is that of U Puppa of the Kawhnat Kyoung. He has been a priest for 20 years and is said to be from the Yeh district. He states that what is written in the palm leaf manuscript is correct and that the language used therein is not the language of the present day. The Mons and Talaings are not the same. The Mons are the true race while the Talaings are the race which had degenerated through the Kala fishermen. In the Burmese also there is a saying ဘုရားမကောင်းတော့ and these Talaings are still at Zingyaik.

The priest of the Kado Kyoung, U Wira Won Tha, also confirms the statement that the Mons and Talaings are not the same, and that the latter race which had degenerated was at Zingyaik, also that the Mons did not associate with the Talaings as they were an inferior or degraded race.

Last of all is the statement given by Jo-ti-pa-la, priest of the Kwanpaw Kyaung. This village is on the Gyne River and in the Kawkareik sub-division. It is also near the Siamese border and therefore far removed from civilization. He states that he has seen this manuscript (*Weerng Dhat*) and knows about it and that a copy seen by him was written over a hundred years ago. He has also heard the story about these fishermen and the *Ita lerm*s and that the statement is correct. The people of Zingyaik were this degenerated race and that they are separated from the Mons. Jo-ti-pala is 67 years of age and has been a priest for 21 years.

Seeing therefore that all this evidence pointed to Zingyaik being the home of these *Ita lerm*s, I determined to visit the place to see if any of these *Ita lerm*s were still to be seen there. For this purpose I went to Paung and then intended to work toward Zingyaik. At Paung I met U Shwe Lin, a retired advocate, and he gave me the circumstances under which the Mon Yazawin came to be written by U Naw of Belin. At that time one Mr. Brown was Deputy Commissioner and wishing to learn the history of the different pagodas in the Thaton District he asked U Naw, his sub-divisional officer, to do this. U Naw, not knowing Mon, got one U Bein from Sampanago, a village on the Salween, to translate *We-erng Dhat* for him. U Shwe Lin was then U Naw's head clerk and, when U Bein sent in his translation, U Naw marked off those portions referring to the pagodas only and got U Shwe Lin to make a copy of the parts marked off. He stated that in U Bein's translation he saw the reference to these *Ita lerm*s being descendants of Telugu fishermen and their being made pagoda slaves by King Ajeen-neer Geerng-Geer, but as it was not marked off by U

Naw it was omitted. This may account for the derivation of *Talaing* not being given in U Naw's book. U Shwe Lin afterwards became an advocate and has lived at Paung for 40 years. I have omitted to mention that he gave the boundaries within which these *Ita lerns* had to live. These were—the Yinein (or Yinnyein) creek on the west, the Zingyaik range of hills on the north, the Tagaw-we creek on the east, and the sea on the south. These people were never taxed but they had to cultivate the land and to supply those who came to pay their respects to the Zingyaik pagoda with paddy or rice. I was also told that these people had to build their houses after a certain fixed pattern and that they were not allowed to alter the plan.

After this I went to Zingyaik. Here I noticed that these people had a slightly different accent from the Mons. Many of the houses too appeared to have been built after a certain standard fashion. The front of the house faced the North and the length of the house was placed East and West. In some cases where the road through the village ran East and West, the row of houses on the South side of the road would be facing this road while the row of houses on the north side of the road, instead of being turned round for the people to have the use of this road, would still be facing north and there would be no exit from the back of the house on to the road. Similarly when the road ran North and South none of the houses on either side of the road would have any use for this road as the front of one house would face the back of the house to the North of it and none of them would have any steps leading on to this road. Another point to notice is that the houses are built very high off the ground so as to allow the people to work under their houses during the day.

I also visited Dhamma-That and Tarana villages which are on the Gyne River and are to the East of Kado, as the people of these villages are said to be *Ita lerns* and pagoda slaves and that they fled from Zingyaik when they were oppressed by the Burmans after Alompra's Conquest. Here also the language is the distinguishing factor. The houses too are built after the fashion of those at Zingyaik.

The first instance we have of people being made pagoda slaves was in the year 111 (probably Thaton Era) during the reign of Teit Tha Dhamma Raja when 50 households were offered to the Zingyaik pagoda. The reasons assigned for making them pagoda slaves were :—

- (1) giving false evidence or swearing falsely. This may be the reason why people in olden times always spoke the truth ;

- (2) for causing the race to deteriorate through marriages with other races.

In the case of these Ita lermis it was for the second offence that they were made pagoda slaves. This, as already has been shown, was in the year 301, of the second foundation of Thaton or B.C. 35. Now when the Burmese King Anawrata conquered Thaton in A.D. 1057 he took with him the Mon King Manuha and made him a pagoda slave, and also his followers. The term Ita lerm was applied to these people as an opprobrious epithet. The word *term* in Ita lerm we know cannot be written in Burmese and so was put down as *laing* (5) and the whole made into Ita laing. We still hear some people give the derivation of Talaing as being from *Ita* and *laing* or *loing*—that is, to perish and be lost through the father. From this it is easy to understand how after long usage the letter *I* was dropped and the name Talaing was applied indiscriminately by the Burmans to all Mons.

Summing up all these facts we learn :—

- (1) That the Talaings or *Ita lermis* are the descendants of Telugu fishermen and Mon women.
- (2) That they were made pagoda slaves by Ajeen-neer Geerng-Geer for being a race which had degenerated through intermarriage with these Telugu fisherman.
- (3) That their language is slightly different from the Mons.
- (4) That the Mons do not marry or associate with the Ita lermis.
- (5) That these people are at Zingyaik, Dhammathat, Tarana and also near Mudon in the Amherst District.
- (6) That the term *talaing* was used indiscriminately by the Burmans from the time of Anawrata to both Mons and Ita lermis alike.

Under these circumstances and out of some consideration for the Mon race as a whole we should call them by their own name, Mon, and not Talaing as hitherto.

W. G. COOPER.

SECOND MANUSCRIPT.

ရဲစာမိုင်ကျာ်ညးမွဲကေင်။ ဝကျာ်လတာလာ်။ ဝဟ်။ ကွေဝံကျဲင်နွဲ
ဍုင်ပလိုဟ်။ ဆဲးကျောန်စတာမ္မာဗွဲမယ်။ နွဲဒိုင်ပွဲရဲသဒ္ဓါရေင်။ ဝကျာ်လတာ

- (5). လီ is a contracted form of လိုဟ်.—Ed.

လစီ၍ရ။ဆာန်သွန်ရင်ညံ။ ကိုဝံ့ထွာန်တုံ။ထွာန်ခွင်ရးသဒိတ်၍ရ။ဂကူ
 ပိုလီအာရသံ။ညံဝံ့ပါတိတ်အာ။ထွာန်ခွင်ထွာန်တံ၍။ဦးအိအိနဂါ
 အိုတ်ရ။ကာလ၍သွီတိတုံ။ဂကူဇုတလီ၍။ကိုဒါနိကုကျာ်မြင်နရ။ကာလ
 ဂ်တိတ်မံင်။ မွဲးခွင်ခိုင်ကျာ်အိုတ်ရ။သက္ကရာတ်ခွင်၊ ခုတ်ယုပရိန္ဒေ၊ပိက္ခံ
 သသ္မာဂကူဇုတလီ၍ညးမွဲးရ။ ဟိုတ်ဇုတလီမံင်ခိုင်ကျာ်၍။ ရးစာခိုင်ကျာ်။
 ဒိုကိုလှဟ်ညးမွဲးကော်ရောင်။
 အိုက္ကဒွေဒုသညကြိကွာ။သက္ကရာဇဂိတုဇေ၍၂၅၅
 မံက်ဏ။ ၆ မဒြဲထဲဗျာတ်တက်စါ။ဒမိဗျာတ်ဇေ၍၂၅၅မေမိထပ်တူ၍ဇေ၍
 လဝ်။ကွာတ်ဝင်ခါတ်သောင်ဟာ။ ၂၆၊ ၂၇၊ အာ။
 (တိတ်နွံဝင်ခါတ်။)

OPINIONS OF MON PRIESTS.

(1)

ကျိက္ခမိဒိစတြိတ်။

မော်လမြိုင်မြို့နယ်ချောင်းဆုံအပိုင်သက္ကော ရွာကျောင်းကြီး၌သတင်း
 သုံးနေသော။ကျွန်ုပ်ဦးကုဏသာရထံတွင်တကာတော်ဝန်ထောက်မင်းက။
 မွန်နှင့်တလိုင်းတို့၏အကြောင်းအရာပါသော။မွန်ခါတုဝင်ကိုမွန်မမှန်လာ
 ခြ်ပြသည်မှာ။ကျွန်ုပ်တို့မွန်လူမျိုး၎င်းခါတုဝင်ကထွက်သောစကားသည်။
 အမှန်ပြုလုပ်ကြကြောင်း။

မွန်သည်တလိုင်းမဟုတ်ကြောင်း။ မွန်ကိုတလိုင်းမခေါ်ထိုက်။ မည်
 သည့်အတွက်ကြောင့်ဆိုသော်။ တလိုင်းသည်။အမျိုးပျက်၊မျိုးမမှန်၊ဤကဲ့
 သို့ စာဟောင်းကို ထောက်ထား သဖြင့်။ မွန်နှင့် တလိုင်း မတူ ခြားနား
 ကြောင်းမှန်၏။

မွန်ကြောင်းကား။ တလိုင်းလူမျိုးတို့သည် ဘုရားကျွန်အဖြစ်နှင့် ၎င်း
 ကျိက်တွင် ရှိသောသူတို့သည် တလိုင်းခေါ်ကြောင်းဝန်ခံစာ ရေးလိုက်
 သည်။

တာတွာန်သက်ကံ။

မှာထေဦးကုဏသာရ။

ဝါတော် ၆၅။ သက်တော် ၈၅ နှစ်။

(2)

ကျိက္ခမိဒိစတြိတ်။

မော်လမြိုင်မြို့နယ် ချောင်းဆုံအပိုင်သက္ကော ရွာ ကျောင်းကြီးဦးသာရ
 ဝံသ ထံတွင်လည်း မွန်မမှန်လာခြ် ပြသည်တွင်။ ကျွန်ုပ်တို့အထက် ဆရာ

တော်ဦးကုဏ္ဍသာရအမိန့်ရှိသကဲ့သို့။ သဘောထပ်တူထပ်မျှရရှိကြောင်း
ဝန်ခံစာရေးလိုက်သည်။

ဘာတွာန်မဟေ။

ဦးသာရဝံနသ။

ဝါတော် ၄၂။ သက်တော် ၆၂ နှစ်။

(3)

၁။ ၎င်းပေစာကိုဖြတ် ကြည့်ရှုသည်ကာလ။ ရေးသားထားသောစာ
သည်မှန်ကြောင်း။

၂။ ၎င်းပေတွင် ပါသောစကားသည် ယခုကာလသုံးစွဲသော စကား
မတူတ်ပါ။

၃။ မွန်နှင့်တလိုင်းမတူ။ မွန်ဆိုသည်မှာအမျိုးစစ်ဖြစ်သည်။ တငါသည်
ကလားနှင့်ပျက်သည်အတွက်တလိုင်းဆိုသည်။

၄။ မြွေစာတွင် ပါသောစကားသည် တလိုင်းအစ။ တငါက။ ဆိုရိုးရှိ
ကြောင်း။ သို့အတွက်တလိုင်းမျိုးသည်ယခုထက်ထိ၊ ဇင်းကျိုက်တွင်ရှိကြ
သည်။

ရှေးလူကြီးများထို့ ပြောဆိုကြသော စကားများကိုလည်း ကြားဘူး
ကြောင်း။

ကော့နှပ်ကျောင်း ဦးဝုဗ္ဗ။

ဝါတော် ၂၀။

(4)

(၁) ထိုစာကိုကြည့်ရှုသည်ကာလ။ စာတွင်ပါသောစကားသည်သက်
ကြီးမိဘ အသီးအသွားများတို့က။ ပြောဆိုသော စကားတို့နှင့် ညီညွတ်
ကြောင်း။

(၂) ၎င်းစာသည် မူဟောင်းစကားနှင့်ညီညွတ်သည်မှာ။ မွန်သည်
အမျိုးမပျက်။ တလိုင်းသည်အမျိုးပျက်။ သို့အတွက် မွန်နှင့်တလိုင်းမတူ
ကြောင်း။

(၃) တာလန်၊ ကလားနှင့်အမျိုးပျက်၍တလိုင်းဆိုသည်။ ဇင်းကျိုက်
တွင်ရှိနေကြပါသည်။

(၄) ဇင်းကျိုက်တွင်ရှိသောလူနှင့်။ ယခုထက်တိုင်ရောနှောခြင်း မရှိ
ပါ။ တလိုင်းဆိုသည်ကားအမျိုးယုတ်ခေါ်ကြသည်။

ကတိုးထိုက်ကျောင်း။

ဦးဝိရဝံသ။ ဝါတော် ၉ ဝါ။

(5)

တွာန်ဖို၊ ကျော်စွေ၊ ဇောတိပါလဂးယျ၊ ၂၁ ဌာယုတ် ၆၇ ညှိပ်လိက်
 ဝံအဲညာတ်တိ၊ မှီဝဲတစွာဟိုဝဲလေဝ်၊ မိင်ဟိုတ်သင်ဂ်လၢန်အူတလီဝံ။ သွံ
 ရဲမိုင် ကျော်ဝံဂကူအူတလီရ။ သွာင်နွံဂ်မန်ညးမကော်ရ၊ သွံရိတ်တြေန်ကွံ
 သွံပြင်အဲညာတ်။

ဇောတိပါလ။

ဘာတွာန်ဖို။

BURMESE PHILOLOGY.

I think by far the most important paper in the last issue and one of the most important in all previous numbers, is the contribution of Mr. J. A. Stewart. Its importance lies in the fact that it starts at a time when the systematic study of Burmese is about just beginning to be undertaken on a sound philological basis by a few young officers of the civil service of the Indian Empire, a study that has been too neglected. One or two papers, it is true, have already been written on the subject (1), but they are practically unknown and not readily available, the first being, I think, out of print, and the second published in a periodical which finds its way to very few libraries of private individuals in Burma. In those two papers the method was comparative, Burmese words being compared with those of one or more other languages, in order to try and trace the affinities and probable origin of the Burmese race (2); the field is vast, and the study correspondingly interesting.

Mr. Stewart's paper is concerned only with what we might call the internal structure and development of the language itself, but the phenomena he has pointed out, belong also to the domain of comparative philology, for they possibly, I ought rather to say, certainly, belong also to other polytonic languages of Indo-China. It is to be hoped his too short paper may prove the starting point of a serious and scientific comparative research on the lines indicated, by gentlemen who know intimately one or two other polytonic languages, and their number is not little (3).

(1). More than three decades ago, Capt. C. J. F. S. Forbes, of the British Burma Commission, wrote the only serious paper on Burmese philology which has as yet appeared; it forms the Vth chapter of his "Comparative Grammar of the Languages of Further India: A fragment; and other essays," London, W. A. Allen & Co., 1881, which was published only after the premature death of its author. Another paper by Mr. Hough, of the Burma Commission, appeared also in 1884 in the *Journal of the Royal Asiatic Society of Great Britain and Ireland*; it is a comparison of Tibetan and Burmese words, very useful indeed; but many of the words or roots are inconclusive, in that they are common to almost all the Indo-Chinese nations and tribes; in the drawing of such a list for the comparison of two languages such roots should as much as possible be left aside.

2. In this line may be also consulted with advantage: Grierson's *Linguistic Survey of India: Tibeto-Burman languages* and the lists of words given in the *Gazetteer of Upper Burma and the Shan States*, Part I, Vol. I.

3. Missionaries of all denominations have unique opportunities for such studies. In Burma, many are the grammars and dictionaries written and compiled by them; these are extremely useful and the

The author brings to our notice the important fact that "Groups of words whose main differentia is tone are seen to have a close similarity of meaning" and that "The members of such a group are probably derivatives or variations of one original root"; the greater number of the examples adduced in proof of the above two propositions are clear and to the point, and a great many more could easily be found. In all these series of words, the *radical* idea runs through, and is the same, each individual word conveying to the mind a slightly different *mode* either of action or of being, and these slightly different modes of the radical idea are conveyed by means of tones. This shows us that: 1st. the primitive roots of a polytonic language, such as Burmese, are few (4). 2nd. the paucity of those root-ideas is eked out by means of tones. 3rd. the tones affect *mostly* the same word (whatever its primitive form or tone) and are used to convey different modes of the root-idea. It will be seen from the above how important it is to the foreigner to master perfectly the tones when learning Burmese in order to be able not only to speak correctly, but also to read intelligently.

The question as to the number of tones in Burmese has been sporadically discussed. The general opinion is that there are only *three*: the abrupt, the natural and the falling (5) tones, as represented, for instance in ခေ၊ ခေ၊ ခေ၊ I have myself always been of opinion that there were *four*, and am glad to see the same opinion hinted at by Mr. Stewart; the fourth being represented by the four final consonants ခ၊ ခ၊ ခ၊ ခ၊ for instance in : ခ၊ ခ၊ ခ၊ ခ၊ ခေ၊ ခေ၊

efforts of the several authors much to be commended; but they mostly ignore scientific methods, and this greatly detracts from the intrinsic value of their works. It may be urged their aim is wholly practical, and that their books are meant to impart these languages and dialects in as quick a manner as possible; but both methods could be easily united by confining all purely philological matter either in an introduction or in a separate paper at the end of the book, where it could remain ignored by the *few* who do not care for it; it must, moreover, be remembered, that the very great majority of the gentlemen who take up such books for study, are persons of high education and great intellectual ability, whose early training fits them well for such studies. It must be mentioned here, that two or three such "handbooks" shew a decided effort in uniting both methods, with no little amount of success. Missionaries could render great services to Indo-Chinese philology and ethnography in sending the result of their studies to the Editor of the Journal of the Burma Research Society.

4. Chinese is said to have about 500 root-words at most; those in Burmese would probably be found to be fewer still.

5. This expression "*falling*" is generally accepted; it seems to give the idea of the tone itself; some persons, however, object to it, but as far as I know, no better term has yet been found.

ငါး ငါး It will be remarked that the sound of words ending in any of the above final consonants is very abrupt, very much more than the sound or tone of words with the အောက်မြစ် (.) ; if the very abrupt *sound* of combinations ending ကိ ဝိ ဟိ ဝိ is not classed as a tone, the difficulty is to class it at all. Moreover, the series of words given by Mr. Stewart seems to militate in favour of the four tones theory: e. g., ငါး ငါး ငါး ငါး (6) although such examples are perhaps too few to base a theory upon ; but it would be worth investigating.

I may be permitted here to bring to notice, as it is closely allied to the theory of Mr. Stewart, another phenomenon in the Burmese language which I discovered some years ago. Shortly stated it is this : Words which are closely related in meaning have the same inherent vowel sound.

The number of words in the series illustrating this phenomenon is as a rule very much larger than that in the series of Mr. Stewart ; indeed the latter cannot exceed *four* words, for they illustrate the difference in meaning obtained from the *same* word by means of the four tones ; while in the former it is only the vowel sound which is constant, the initial consonants differing greatly. All the words in these series also may probably be traced back to one original root, from which the several cognate meanings have been wrung out, not so much by means of the tones, as by prefixing to the vowel-sound of the original root-word a different consonant ; I am not prepared to point out which word in any series may have been the original *root* ; this will require further research.

6. Such examples seem to give rise to the question as to the original pronunciation of the combination ခာဝ် ; was it 'awk' or 'auk' ? That is, was ခာဝ် pronounced mawk or mauk ; it will be remarked the difference is extremely slight, the present pronunciation might be due to phonetic decay. Those who have studied the inscriptions in the *original* are well aware that Burmese was not pronounced then as it is now.

It is well known that the symbol ခ = aw as in 'law', is merely the initial letter, which becomes ခ + ဝ when compounded or medium ; now, in inscriptions of the 11th century, we find works such as ခာဝ် = ခာဝ် ; ခာဝ် = ခာဝ်, which seem to point out that these words were then pronounced 'ok' (o as in aw in law) and not a-uk as at present, on (o=aw) and not a-ón. It will easily be seen that in such combinations : ခာဝ်, ခာဝ်, ခာဝ်, etc., the ခ has no value whatsoever, it is simply used as a *support*, so to say, to those combinations (ခ ဝ ခာဝ် etc.) which, excepting the first (ခ), have no initial corresponding symbols ; in these, therefore, the ခ is mute ; c. f. for instance, above ခာဝ် = ခာဝ်,

The following are only a few examples ; many others can readily be found.

1. Words having the meaning of entering, or being or having been entered, appear to have the inherent sound ၎ (win ; vañ) : ၎ငါး, ၎ငါး, ၎င်း, အ၎င်း, နှိုင်း, ၎င်း, သုံး

2. Words having the meaning of pressing, squeezing or being pressed or squeezed, have the sound δ (it; c).

အစ်၊ စစ်၊ ညစ်၊ တစ် (applied to sound) ၊ ဖျစ်၊ ကျစ်၊ ဟစ်၊

3. Words having the meaning of hanging, being hung, to suspend, depend from, either down or on the side, have the sound ㄨ̀ and ㄨ̌ (7) (wè ; wê):

ထွဲ၊ ထွဲ၊ နွဲ၊ ဆွဲ၊ စွဲ၊ ဆွယ်၊ လွယ်၊ တွယ်၊ စွဲ၊ နွယ် (to depend from, hence : to descend from) အနွယ်၊

4. Words meaning to coil, be coiled ; to bend, turn, have the sound c_A (wé):

ငဝ်၊ ငွေ၊ ငွေး၊ ငွေ၊ ငွေး၊ ငွေ might possibly be included.

5. Words having the meaning of stretching, stretching along, being stretched, being long, have the sound δ : (an; am), \S (an), $^{\circ}$ (an):

လမ်း၊ ၊ ကမ်း (river bank) ၊ ကမ်း (stretch the hand in giving)
 လှမ်း၊ ၊ ကမ်း၊ (stretch towards in fetching) ကမ်း၊ (of the mind)
 ၊ ကန့်၊ ၊ စန့်၊ ဆန့်၊ ဆံ (၁၆) ၊ ကံ။

6. Words having the meaning of tacking, fixing, putting or placing (a thing at, against, in or on another) have the sound S (at; ap):

အင်း၊ ကင်း၊ တင်း၊ စင်း၊ ချင်း၊ ထင်း၊ ညှင်း၊ ညှင်း။

7. Words denoting emptiness in general, vacancy, by opening or being open, have the sound अः आः (a, ā):

ಅ: ಅ: ಅ: | ಅ: ಅ: ಅ: (to feel empty, hence, hungry).

8. Words having the general meaning of separation, and hence differentiation, distinction ; removal ; breaking, have the sound 'è' (è ; wè) :

ကွဲ၊ ခွဲ၊ လွဲ in ကွဲလွဲ၊ လွဲ၊ မဲ၊ မဲ။ ဆဲ၊ ဖယ်၊ ရှဲ

9. Words meaning to be circular or nearly so, hanging, over-hanging or bending in a curve or downwards, have the sound १९: (aĩn) :

ကိုင်း၊ ဆိုင်း၊ သိုင်း၊ ဂိုင်း။

10. Words of boasting, bragging, etc, have the sound (a'wā): ol ၵၵၵ ၵၵၵ ၵၵၵ

11. Words meaning to come to an end, be finished, ended, have the sound $|\xi$ (ôn ; un), $|$ (ôn):

ကုန်။ ဆုံး။ ပြန်။

12. Words meaning to rise, raise, to cause to rise up, have the sound \propto (a), o (wa):

ထ။ ခ။ ကြ။ ခြ။ ဆွ။ ရှ။ ဆ, might perhaps be added.

7. ˋ is the falling or heavy tone ; ˊ the natural tone.

may possibly be affirmed that, in Burmese, the paucity of the original roots was eked out, not only by means of tones but also, by the use of different initial consonants. I think the phenomena pointed out by Mr. Stewart, and the present writer, are well worth further enquiry and research.

Such researches should be based on a strictly historical and comparative basis. A spoken language is a thing of life, and as such, changes and decays in the course of centuries. Such researches have practically never been attempted yet in Burma. It is surely time they should now begin.

First of all, we should know more of old Burmese, of the Burmese of from the 11th to the 15th or 16th century ; for the earlier period, we have nothing to guide us but the inscriptions. The close study of these documents reveals, as might well be expected, the facts that : 1st the pronunciation of many words was different from that of the present day ; 2nd the grammar, though on the whole the same, had some peculiarities ; 3rd the spelling of many words has changed, owing, perhaps, to a change of pronunciation ; 4th many words of the old language have been lost and replaced by new ones. The following list of words, taken from the Myazedi inscription (8) will illustrate some of the above points.

ရှ်^၁ ryā=ရာ=hundred.

လိယ liy=လ=a verbal suffix.

လောန^၂ lawn=လွန်=to elapse.

သု su=သော=who, which, that.

အာ ā=အွင် ဝယ် အိ=in, at, on.

အိ é'(9)=၏=verbal suffix.

ထိဝ် (10) tiv=ထိ=demonst^r pronoun, that.

ပါယ páy=dear, beloved.

တမူ tamū=တပါးတယောက်=one (person).

လေထ် leh=လည်း=and, also.

ကျောန^၃ kyawn=ကျွန်=slave.

ရွာဝ် rvawh=ရွာ=village.

ပိယ piy=ပေး=to give.

ဟေထ် het=ရှစ်=eight.

ရှုဉ် (11) ruy=ရွှေ့=verbal suffix.

မူ mū=မှ=but regularly used for မှ် to do.

8. The oldest in Burmese up to now found (A. D. 1085) ; most Burmans now could understand it but very vaguely and many a passage not at all.

9. In é', é represents the French sound, as in pâté ; the inverted comma represents final အိ, and so in all other examples.

10. In this word, final ဉ် seems to have been used for medial ဉ် 'u' (၇)

11. The subscript အ stands for (.) အောက်မြစ်.

ကိုင်, kuiv=ကိုယ်=self, body.

မယ် muy=မွေး=to give birth.

အဖေဘိ apéi'=အဘ=father.

အကိုဘိ atui'=I (in အကိုင်းကျောနံ).

ရှောင် rhôv=အရှေ့=in front, before.

ပြောဘိ pro'=ပြု=to do, make.

လေ့န္တံ lhén=စွာ (adv)=very (ကောင်းလေ့န္တံ-ကောင်းစွာ)

နှိုက် nhik=နှိုက်=in.

ညွှန်းသိဘိ iy séi'=ညှိသို=thus.

ခ kha=ခဲ=verbal suffix.

မု mu=မူ=if, equivalent to လျှင်.

မုကတ=ပြုမုကတ=ပြုလျှင်ကတ=

The above are only a few words taken at random from a single inscription. Those that follow are taken from inscriptions from the 12th to the 16th century; this list is very far from being exhaustive:

အာ: ။ : =ကို,တွင်,နှိုက်ဝယ်=at, in, on.

ဆင်မျက်ခင်း=sanmyakkhap = ကျောက်စီဆိတ် = an almsbowl incrustrated with stones.

ထိ hi=ရှိ=is, there is.

အမိမုရာ amiphurā=မိမုရာ=queen.

မြို့နံ khron=ခရိုင်=district.

ရုတ်တွင်း: çut-tvañ:=ပျက်စီး=to be destroyed.

ခီ khi=ချီး(ဝင့်)=to help.

ခီ çakhi=ဝါချီဝါး=clerk.

ကြာ chryiā=ဆရာ=master, teacher.

ကြာ tryā=တရား=the Law, religion.

နှစ်တလ nvētāla=ဝါဆိုလ=the name of a month.

အဝတ်ရာ amat-rā=အဝတ်=an official.

အစိန် ahin=အရှိန်=impetus; glory.

မိ dhi=ထိ=umbrella.

မိယာ mi-yā=မိယာ=wife.

ယောက်ယာ yauk-yā=ယောက်ကျား=man.

မိယံ miyma=မိန်းမ=woman.

မိယံ miy=မေး=to enquire.

မိ mimma=မိန်းမ=woman.

ဆုံရစ် samput=ဆွမ်း=rice for monks.

ရုံ (12) ryak=ရက်=day.

မျှာ: myā=မိယာ=wife.

မိ မိ=ညီ=to be even.

ဝေဒ 1 kip=တဆိပ်=10.

နှိုက် rhyvi=ရွှေ=gold.

ငရဲ nar=ငယ်=small.

ငရဲ narar=ငရဲ=hell.

ငါ nad=ငါး=to be thirsty.

ဆီရာ ṭhira=ဆရာ=master, teacher.

အဆာ aṭhā=အခြား=other.

င ṇa=ညဉ့်=night.

မြ ṇyē=မရဲ=hell.

ဆင်ရ ṭhaṇpu=ဆင်ရ=statue, image.

ဆန္တူ santu=ဆင်းကျွတ်=name of a month.

တရပ် tatum=တခု=one (thing).

ကီ ki=စီး=to ride.

ဖိုယ် phōy=ဆေး=danger.

ပတ္တလတ် pattalat=လတ်တလော=suddenly.

ရု su=လွှဲ=blood.

ရိ ri=ရေ=water.

ရိယ riya=သေ=do.

နိရဝန် nirapan=နိဗ္ဗာန်=Nirvāṇa.

အိမ် im=အိမ်=house.

ကြွည် krvañ=ကျွေး=to feed.

အတိတ်နေ atituiv nhé=အဘယ်သို့နည်း=how?

လွယ် lvy (pr. lwé)=ရန်နှိုက်=for; in.

လွှင် lhyāñ=တွင်၊ နှိုက်=in, on.

These few words will show how much the language has changed, in spelling (13), pronunciation and in the meaning of words; there are also found there several suffixes never met with now-a-days. These old words and forms, now lost, will probably be found, in some closely related forms, in some other dialects of the Tibeto-Burman family; hence the importance of drawing up a complete list of such words, as well as of writing a historical Grammar of Burmese, extending from the 11th century up to now. Similarly a list of all the words forming the second member of couples, and which, used by themselves, have now no meaning, would be useful for comparative purposes; for instance:

မြန်	in	မေးမြန်
ဆန်	"	ဆေဆန်
မြ	"	မြမြ
ညာ	"	ညောင်းညာ
ဝန်	"	ညင်းဝန်

These words are fairly numerous, and though not used alone now, must certainly have been so used in the past, and may be so used still in some related dialect (14). Another complete list, for the same purpose, should also be made of the so-called porāṇakathā, "the old, obsolete

13. A careful examination of the above list will show how long and laborious was the proper adaptation of the foreign alphabet.

14. This is actually the case in some Tai (Shan) dialects; not a few words, obsolete in one, and used only in poetry, are the common colloquial words in another, and vice-versa.

words", which render the reading of poetry so difficult not only to Europeans but to Burmans as well; for all these words must have been in daily use centuries ago (15), and if so, may be found living still among other tribes who have not been exposed to so many influences as the Burmese and whose language, therefore, has been slower in its evolution and decay.

When, however, compiling comparative lists of words from several dialects, it will be absolutely necessary, for the Burmese at least, to give, in Roman characters, not only the actual pronunciation of such words, but, what is much more important and necessary, the exact transliteration of them; for as has been said above, Burmese has undergone much phonetic decay, a vast deal more than the other dialects of the same family; so that the modern pronunciation of words is, in nine cases out of ten, no guide at all in tracing their affinity in other languages. For instance, the Burmese now pronounce final ξ as *in*, while its regular sound is properly $a\xi$ (*ang*) and is so pronounced in the other dialects: ξ you, the Burmese pronounce *nin*, the others *nan* (*nang*) and *nangk*; again, the combination i is now pronounced ϕn , but in most of the other dialects, it has retained its proper sound *um*, Burmese α : (*thon*;) three, but in the others: *sum*, exactly as written; and so with most of the other letters and combinations (16). But it is important that the same method of transliteration should be followed by one and all. A literal transliteration of Burmese (ignoring the pronunciation (17), which differs vastly from the written form), should therefore be adopted. The consonants themselves would present no difficulty; the transliteration adopted by the Pāli Text Society for Pāli would with a few changes, answer admirably (18). The difficulty really lies in representing some vowel-combinations, as : $\epsilon \delta i \epsilon \gamma i \phi$ which might be represented literally

15. These words were already obsolete in the 15th century, for Silavamsa, one of the greatest poets of Burma, compiled a short vocabulary of them, as a help to understanding poetry.

16. Cf. further, Burm. $\omega \delta$ (=lam, *pron.* lan:), and Tibetan *lam*, a street; Burm. $\epsilon \omega \epsilon$ (=thon, *pron.* tha- ϕng), and Tibetan *thon*, a thousand; Burm. $\alpha \delta$ (=chan, *pron.* hsan), and sunwar *chan* (ϕang).

17. The pronunciation might be given after the transliteration in some cases.

18. It must be remembered the Burmese alphabet is of Indian origin and exactly the same, therefore, as that used for Pāli, differing only in some vowel combinations invented to represent sounds not found in the latter.

by eā, eā, and ui (19) respectively, or by ó, ò; again: aw, aw ô; all of which have their drawbacks (20). But whatever method be adopted, it will, if followed by all, present no more difficulties, for in Burmese itself these combinations are nothing but conventional signs.

It is very desirable that some gentlemen should put their heads together and try to evolve the best and simplest possible method of transliterating Burmese *literally*, in such a way that any one should be able, on seeing a transliterated passage, to write it back in Burmese characters without the least hesitation. This is the first step towards a serious comparative study of Burmese and the related dialects.

C. DUROISELLE.

19. It is more than probable these combinations were never pronounced as here transliterated; they were simply contrivances to represent sounds peculiar to Burmese.

20. Scholars in Indo-China and Europe incline to the first method, that is: eā, ui, etc.

ABHISAMBODHI ALANKĀRA.

Edited and Translated by

MAUNG TIN, M.A.,

Professor of Pali, Rangoon College.

(Continued from Vol. II, Part II, Page 183.)

24. Dhammāsanaṇvataṛamaṇakapaṇḍito va
so nikkhami sukhapasāritahatthapādo ;
accantaṇaṇusasaṛiṛajigucchamaṇā
Brahmā pi rāgavigatā catudevaṛāḷā
25. Jālena soṇṇavaṛa-aṇṇanaḍipicammā
gaṇhiṇsu gāṛavayunā atituṭṭhacittā,
gaṇhiṇsu māṇusavaṛā ca dukūlakena,
kampittha sāpi paṭhavi mahatā ravena ;
26. Lokantare pi niraye ghana-andhakāre
ālokaṇāturaḷu sabbatamaṇ nihanṭvā
sabbā ḍisā ca viḍisā pi ca 'hū pasannā
tārā ca candaṇuriyā atijotayiṇsu ;
27. Ākāsabhūmiratanā pi ca jotayiṇsu,
sogaṇḍhasīṭalamudū anilā ahesuṇ,
vegena sandanaṇaḷoghaṇaḍi saḷassā
assaṇḍanaṇ va naḍiyo sakalā ahesuṇ ;
28. Vassiṇsu kevalamaḷācatuḍipakesu,
santo ca māḍhuraḷalo pi ca 'hū samudde,
nāvā viḍesaḷigatā puṇa āgaṇiṇsu,
kākolukāṇa' saḷakīṇanaṇ aḷosi ;
29. Soṇḷhi kīṇanaḷigā ca taḍā ahesuṇ,
passiṇsu paṇḷgulaḷaṇāṇa 'pi naḷcam andhā,
sāṇenti bāḍhiraḷaṇāṇa' pi gīṭamūgā,
saṇpuṇṇatoyaḷalaḷā nirayā ahesuṇ ;
30. Bhuṇḷjiṇsu ḍibbaṇaḷabhoḷaṇaḷetaḷokā,
pakkhiṇa gaṇṭva gaḷaṇe bhuvi saṇcaṛiṇsu,
vyāḍhi ca roḷaḷbhayaṇsīṭalaḍāḷhamuttā,
muttā ca baṇḍhaṇagaṇā sakalā ahesuṇ ;

THE EMBELLISHMENTS OF PERFECT KNOWLEDGE.

24-25. As a preacher descends from the pulpit, so came he forth, his hands and feet gracefully outstretched. The Brahma gods though passionless and loathing human bodies with an intense disgust received him, as did the four regents (1) of the earth, respectfully with exceedingly joyful hearts in a golden net and in the superb hide of the black panther (2); the noble among human beings received him in the finest cloth. The earth shook with a great uproar.

26. A light appeared dispelling all darkness in the intensely dark hell between three world-systems (3). All the main and intermediate points of the compass became clear; and the stars, moon and sun shone with increased brilliance.

27. The gems in the skies became luminous; breezes wafted fragrant, cool and soft; a thousand streams with swiftly flowing currents all became still as though they possessed no currents.

28. It rained throughout all the four great continents (4); even the water in the ocean became sweet; ships bound for foreign lands returned (safe and sound); there was sport between the crow and the owl (5);

29. And deer played at that time with dogs; the blind also beheld the dancing of the crippled; so too the dumb chanted songs to the deaf; and the hells (purgatory) were flooded with fish-laden waters.

30. The worlds of the departed spirits enjoyed excellent celestial food; birds, without flying in the sky, walked about on the earth; sick persons were freed from (the extremes of) heat and cold and from the danger of diseases; and freedom was given to all fettered persons.

(1). The four regents are the four great kings who guard the earth at the four cardinal points, viz., Dhatarattha, regent of the North, Virulha or Virulhaka, regent of the South, Virupakkha, regent of the West, and Vessavana, regent of the East.

(2). A garment made of this skin being considered the most fitting for ascetics.

(3). In Buddhist cosmogony, there are innumerable world-systems, called Cakkavalas, each with its own earth, sun and moon etc. They are scattered throughout space, arranged in groups of three, touching each other. The space between the three world-systems of each group is occupied by the "Lokantarika Hell."

(4). In each world-system there are four continents:

1. Uttarakuru on the North. 2. Jambudīpa on the South. 3. Pūbbavideha on the East. 4. and Aparayoganam on the West. Of these Jambudīpa is the largest.

(5). For an account of the origin of the enmity between the crow and the owl, see Fañsoll, Jataka No. 270 Vol. II of translation p. 242.

31. Loke vimānasakalesu kavāṭadvārā
tasmim̐ khaṇe sakasakā vivariṃsu sabbe,
sattākhilā piyavadaṃ va vadiṃsu loke,
hesāravaṃ piyakaraṃ vivariṃsu assā ;
32. Nāgā nadiṃsu nikhilā atikuṇcanādaṃ,
nādaṃ nadiṃsu adhikaṃ va tadā migindā,
nādaṃ nadiṃsu turiyā ca avāditā va,
ācālitā sakasakābharaṇā calīṃsu ;
33. Vattayīṃsu surā cāpi
saṅgītīm̐ caturaṅgikāṃ,
rukkhā latāyo gumbā ca
pupphiṃsu te viśesato ;
34. Jalassilāpaṭhavinaṃ
tale bhinditva 'parūpari
padumā pañcavaṇṇehi
utṭhitā sattabhūmakā,
adhomukholambakehi
padumeh̐ 'ākiṇṇakāṃ nabhe
35. Vitānaṃ pi ahū tasmim̐,
pātubhūte naruttame
nahutecakkavāḷesu
vassīṃsu dibbapupphakā,
vattīṃsu gagane paṃca
aṃgāni turiyāni ca.
36. Evaṃ pavattesu nimittakesu
hatthena brahmāmaramaccakānaṃ
kameṇa gantvā avaniṃ supatto
lokuttamo so atulo pasattho
37. Saradasamayacando sabbalokappasādo
sukatasutasuladdho lakkhaṇākiṇṇadeho
nikhilasuranārāṇaṃ molī 'laṃkārapādo
vibudhasuranārāṇaṃ kittighosen' upeto
38. Rajanikaradinindā kantitejen' upeto
vajirayudhasahassee dullabho paññasāro
jaladhi-r-iyā gabhiro nibbikārovakāso
udadhidasaviḍhamhā pāramipārapatto

31. At that moment, all the doors and windows in every mansion in the world opened of their own accord; all beings in the world spoke loving words; horses neighed pleasing neighs.

32. All elephants trumpeted loudly; lions roared mightily at that time; musical instruments emitted sounds without being played on; and ornaments shook of their own accord without being stirred.

33. The gods chanted a chorus in four parts; and trees, creepers and bushes blossomed profusely.

34-35. Lotuses of the five colours, breaking through the surfaces of the waters, rocks and the earth, rose one above the other in seven tiers; and in the sky, behold, a canopy studded with hanging lotuses, face downwards; at the appearance of the best of men, the vast number of world-systems rained celestial flowers; and music of the five parts (1) went on in the heavens.

36. In the midst of such portents, he descended in succession from the hands of the Brahmas, gods and men and stood gracefully on the ground, he who was the best in the world, unparalleled and esteemed;

37. Like the autumnal moon, the joy of the whole world; who was worthily possessed of well-earned renown (2); his body replete with signs (3); his feet decorated with the diadems of all gods and men (i.e. he was the supreme lord of them all); and endowed with a fame noised about by deities, gods and men.

38. Lovely as the moon and majestic as the sun, he was the very essence of wisdom, which a fight with a thousand thunderbolts could hardly win; unruffled as the deep expanse of the sea, he had crossed the ocean of the Ten Perfections to the other shore (4) (i.e. he had completely fulfilled the Ten Perfections).

(1). The pañca-turiyani consist of :

1. Atatam, a drum with one side covered.
2. Vitatam, with two sides covered.
3. Atatavitatam, with all sides covered.
4. Ghanam, emitting a deep sound, such as the gong, and a pair of metal cups struck against each other.
5. Susiram, having a hollow, such as the flute, the conch and the clarinet.

(2). *Sukata-suta-suladdho*.

(3). Viz., the 32 major and the 80 minor characteristic signs of a Great Person.

(4). Cf. verse 4, line 3.

39. Kevalo guṇarūpo va
dayārūpo va kevalo
kevalo ñānarūpo va
tejarūpo va kevalo
kevalo pāramī Vissa-
kammena māpito viya
40. Suppatitṭhitapādādi
dvattiṃsavaralakkhaṇo
byāmapabbhāparikkhita-
rūpalilā anūpamo
puññasambhārabharita-
santānabbisesako
41. Moha-andhanudedicco
lokassa nayano viya
karuṇājalapavāho va
setusaṃsārasāgaraṃ
karuṇājalamādhāro
santosajalasāgaro
42. Dhammaddhaje veluyatṭhi
paññacakkassa nābhiko
palayānalako lobha-
sāgarassa visosane
mahānubhāvamanto ca
kodhasappanivāraṇe.
43. Tadahu pi pana jāto soḷasabbassiko va,
avaśanadharako pi kāsiceladdharo va
na ca sakala-alamkāro p'alamkāraḥ va
dharanigamanako ākāśagaccharaṃ va passaraṃ.
44. Caraṇakamalagantvā uttaraṃ sattapāde
navavikasitaḥ gabbhe kāmale gandhakaṃ va
sahajamukhasugandhā lokagandhaṃ karonto
jagati asamakantā sihanādaṃ naditvā
45. Atha jalaṇidhighosāsannibhā bherighosa-
ppabbutituriyaghoṣā vattayante hi c'eva
amita vidhā āneke maṅgale c'eva nīto
surabhavanasa mānaṃ rājagehaṃ kamena,
46. Jagatisutamahiddhi (3) devalassīsī sīsaṃ
caraṇakamalato 'lāmākarakatvā tath'eva
avanipati narindassāpi Suddhodanassa
caraṇapadumarāgā molijotim karitvā

39. The embodiment of virtue, the embodiment of mercy, the embodiment of knowledge, the embodiment of majesty, the embodiment of the Perfections, he seemed as though created by Vissakamma (1) himself :

40. His feet and his other limbs well fixed (sc. on the body) ; the major signs thirty-two in number ; peerless with a halo playing about his person ; burdened with the requisites of merit and descended from a distinguished family (2).

41. The leader (lit. eye) of the world was comparable to the sun dispelling the gloom of delusion ; a stream flowing with waters of compassion ; a bridge across the sea of transmigration ; a receptacle for waters of mercy ; an ocean containing waters of contentment ;

42. The bamboo support in the banner of Truth ; the nave of the wheel of knowledge ; the fire for the destruction of the universe in the drying up of the ocean of covetousness ; and the possessor of supernatural powers for the warding off of the snake of anger.

43. But the moment he was born he appeared like unto a sixteen-year old lad ; not wearing any clothes he seemed clad with silk garments ; without any ornaments, he was like unto one decorated ; walking on the ground, he was seen like going through the sky.

44. He took seven paces with his beautiful lotus-like feet towards the north, and (standing) on the incomparably beautiful earth, shouted out in exultation (3), perfuming the world with the innate sweet smell from his mouth, as if diffusing it with the perfume of the calyx of a newly blossomed lotus.

45. Then he was led gradually to Rājagaha, which was like unto the mansion of the gods, amidst various festivities and the sounding of the drum and other musical instruments, emitting sounds as deep as the roaring of the sea.

46. He adorned the head of the world-renowned sage, Devala of Magical powers, by (placing on it) his lotus-like feet (4) ; he in like manner lit up the diadem of Suddhodana, Lord of the earth and men, by the hues radiating from his lotus-like feet (i.e. the king bowed respectfully at his son's feet).

(1). Architect and artist to the gods.

(2). *Santāna-visesa-ko*. Or taking *visesako* as one word, 'distinguished by a family mark on his forehead,' which comes nearly to the same thing. (*Visesaka*=a mark on the forehead).

(3). The words of the shout are given as "*Aggo 'ham asmi lokassa*" —I am the chief of this world.

(4). To show that he was superior to the sage.

47. Rajanikarakamuddhī sattavassī tadā tu,
 ratanamayasahassabbaṃkatitthe sataṃ ca
 ratanapulīna-ākīṇṇāya rekhāyatīra
 pavarasalilakīlāṃ pokkkharaṇṇā karonto
48. Iva tidivakumāro vadḍhamāno kamena
 jīvanīmīsadhajo rūpena patto mahantaṃ
 nihitacaraṇapīṭhe 'nekabhūpālamoli
 asadisa-abhisekaṃ soḷasabbassikāle,
49. Sunīlakesaṃ ca latātamaḷabhaṃ
 supuṇṇacandākati somnavattakaṃ
 subuddhanīlambujanīlanettakaṃ
 surīṇḍacāpabbhamukaṃ savamkakaṃ
50. Surattadantāvaraṇena sobhitaṃ
 sukundapupphākatidantasobhitaṃ
 payodharāsoṇṇakahaṃsasaṅgamaṃ
 dhārā va gaṅgāgatamuttahārakaṃ
51. Sumekhalāsobhakatippadesakaṃ
 karikarāpuṇṇakamūrudvandakaṃ
 sanādapādaṃ vaḷayāmaṇiyutaṃ
 alattapiṇḍakatipādamaṃbujāṃ
52. Anaṅga-āsaṅgabhivaddhanārahaṃ
 suraṅgaṇānīṇḍitarūpadhāritaṃ
 anantapuṇṇāṃ suciraṃ kataṃ varaṃ
 Yasodharaṃ taṃ amitāṃ yasaddharaṃ
53. Katvā aggaṃ mahesiṃ surapurasadise Kāpilavhe
 puramhi
 rūpaṃ saddamaṃca gandhaṃ rasamatimadhuraṃ essime
 pañcakāme
 vindanto devarājā viya aparadine kāmarāgāribhūto
 disvā nemittake te varasutaratane Rāhule c'eva jāte
54. Rammaṃ cāpi surammakaṃ subham itī ramme pi te
 mandire
 rammaṃ pokkharaṇimca nandanavanassaṃkāsa-
 uyyānakaṃ
 rammaṃ bandhujanaṃ ca Rāhulasutaṃ rajjaṃ dhanam
 taṃ puram,
 "rammaṃ taṃca Yasodharaṃ sahakhilaṃ tucchan ti
 gehassukham,"

47. His head was as lovely as the moon ; he was then seven years of age. At the bathing places of holy men at a thousand bejewelled bends of the river, and along river-banks variegated with streaks of shoals studded with gems, he sported with the excellent waters of lotus-ponds,

48. And grew up, in process of time, into a prince of the gods ; endowed with beauty, in his sixteenth year, he, the King of Kings (1), holding the banner of the dauntless (2) Conqueror, was inaugurated with great unexampled splendour, his feet resting on a couch.

49-53. And in the town called Kapila, like unto the city of the gods, he made Yasodharā his chief Queen, that noble one of boundless glory ; who had done endless virtuous deeds for a considerable length of time ; who had a body worthy of (lit. not despised by) heavenly women and who was worthy of enhancing the attachment of the God of Love ; her lotus-like feet being like a mass of lac and jingling with bejewelled anklets ; with a pair of thighs plump as the elephant's trunk ; slender-waisted and of graceful deportment ; wearing a necklace of pearls like the rippling of the Ganges waters ; with breasts like the meeting of two golden swans ; beautiful with teeth white like the beautiful jasmine flower ; charming with very red lips ; her brows bent like Indra's bow (the rain-bow) ; her eyes blue as blue lotuses well opened out and graceful and round as the full moon ; and her hair very dark like the hue of the *tamāla* creeper. He experienced like the King of Gods the five pleasures viz. the pleasures of form, of sound, of odour, of taste of exceeding sweetness, and (of touch) ; but having seen the four signs (3), he subsequently became disgusted (lit : became an enemy of) with the enjoyment of sensual pleasures ; and at the birth of his jewel of a son, Rāhula,

54. He abandoned those three mansions, Ramma, Suramma and Subha (4), together with that delightful lotus-pond and that garden delightful as the Nandana grove, those delightful kinsfolk and that delightful son, Rāhula, that delightful kingdom, that delightful wealth, that delightful city (5), saying, "all happiness in a home life including that delightful Yasodharā is a mere void."

(1). *Anekabhumipālamoli*—lit: 'who was the diadem of various kings.'

(2). *A-nimisa*—'not winking.'

(3). Viz. an old man, a sick man, a dead body and a monk.

(4). 'Delight, Supreme Delight and Splendour'—three mansions built by the King-father for the prince's use as places of residence suitable for the three seasons, hot, cold and rainy.

(5). The word *Ramma*—delightful—is repeated with each object for the sake of emphasizing the contrast between the delightful objects abandoned and the homeless life adopted.

55. Kāmacchanda-pahinatā asubhato passam susānaṃ viya
kappaggi avarundhakaṃ tīṇakūṭim mantvā ca lokā-
khilaṃ
aggi ekadasāmatāsānilato dhamsemi icchādayo
saddhiṃ Chaṇṇa-amaccakena turagaṃ āruyha taṃ
Kanthakaṃ
56. Pūjento dibbavatthābharaṇakusumakādihi brahmā-
marehi
kārento dibbapupphā akhilagagaṇakaṃ meghapunnad-
dinaṃ va
yāvabrahmānalokaṃ tidivaturiyaghosāya nādaṃ
karonto
ratto so yojanānaṃ tidasamita-Anomānadiṃ gantva
maggā,
57. "Channā imaṃ turagamābharaṇe gahetvā
gacchā" ti vatva nagarassa ca pesayitvā
dhamsetva andhanikhile suriyuggatasmim
chetvāna uttamasinā saha molikese
58. Nabham cajitvā varabrahmarājinaṃ
samāhate pattaticivarādayo
gahetva viro sunivatthapāruto
cajitva 'kāsaṃ pana pubbasātake
59. "Pabbajito sayameva" iti so
ambavane varamallanarinda
tenajapītisukhaṃ varavindaṃ
vāsamakappayi sattadināni.
60. Dipo va lokamasahāyasabodhisatto
santindriyo hatarajo arahaddhajena
cando yathā saradake atijotamāno
santena dantagamanena gajindako va
61. Rājaggahavhayamahāvararājadhāniṃ
ekāhato tidasayojanamaggagantvā
tasmin tu issaramadena pamādakānaṃ
hāsaṃ karaṃ iva sakena vilāsakena

55. Thus giving up all desire for pleasure, he came to contemplate the impure as the charnel-ground and to regard the whole world as a straw hut surrounded by the fire at the end of a cycle. Meaning to destroy the eleven-fold fire of passion, headed by covetousness, by means of the unquenchable nectar of Nirvāṇa, he mounted the horse Kan-thaka with his minister Channa as follower.

56. Amidst the honours paid by the Brahmas and the gods with celestial garments, ornaments, blossoms and so forth and amidst the showers of celestial flowers from the whole firmament—showers as profuse as clouds on a rainy day—and amidst the sounding of celestial music as far as the Brahma world—on such a night, he went forth and at the distance of thirty leagues along that road came to the river Anomā.

57. He dismissed Channa saying, "Take, Channa, this horse and the ornaments and go thou back to the town"; and when the sun arose dispelling all darkness, with his good sword he cut off his hair together with the diadem.

58. Thrown into the sky, the bowl, the three robes and his other paraphernalia were received in a lump by the good king Brahmā; and the hero, having thrown his former (princely) garments into the sky, was splendidly clad with the inner and outer garments (of a recluse).

59. "Myself has renounced the world"—thus experiencing great joy and happiness, he lived for seven days at the mango grove of the good King of the Mallas.

60. Isolated like a lamp in the world, the Bodhisat of subdued senses and subjugated passions, shining intensely by virtue of his saintly dress, like the moon in autumn and like the king of elephants (1) in calmness and in controlled gait,

61. traversed thirty leagues in one day to the noble royal city of Rājagaha, excelling (2) by his beautiful appearance those therein who were intoxicated with the pride of power (3).

(1). The elephant, especially the white elephant, is in Buddhism the emblem of endurance and self control as well as of royalty.

(2). *Hasam karam*—lit :—making laughter at.

(3). i. e. the personal beauty of the proud princes of Rājagaha was simply eclipsed by the brilliant beauty of the Bodhisat.

62. Cārururūpasiriyā guṇato janānaṃ
 ākaḍḍhaṇo iva ca attani nettacitte
 piṇḍāya tattha sucaraṃ vinayānukūlaṃ
 laddhaṃ gaḥetva sakayāpanamattabhikkhaṃ,
63. "Kāmissaro himakaro ravi brahmarājā
 nāgādikesvayam-a-h' aññataro" ti ko vā
 kotūhale nagaravāsikanekasatte
 manthācalena udadhiṃ viya lolayitvā
64. Chāyāya Paṇḍavacalassa gato nisajja
 taṃ paccavekkhaṇavasena ca yoniso so
 nānāgharehi sapadānavasena laddhaṃ
 devāna' dibbavarabhojanakaṃ va bhutvā
65. Āgantvā Bimbisārena 'vanipatīnarindena nāmaṃca
 gottam
 sammā pucchitva "Suddhodananarapatino jeṭṭhasūnū"
 ti sutvā
 rajjenāyācito "haṃ Magadhapati 'khilaṃ cakkavattim
 pi rajjaṃ
 hitvā Buddho bhaveyyaṃ mama tu Magadharajjena
 nālaṃ" ti vatvā.

(To be continued).

62. Drawing unto himself the beautiful eyes of the people by the glory and beauty of his person and his charming thighs, he went on his begging rounds with proper deportment in accord with the Vinayas (1) and collected sufficient food for his maintenance.

63. "Is he Kāmissara (2) or the moon or the sun or Brahmā or any of the serpent kings? Is he any other than these? Who is he?"—thus he agitated the excited promiscuous townsfolk as he might the ocean with Mount Mandara as a churning-stick (3).

64. Having gone to the Paṇḍava mountain and sat down in the shade, he ate his food in philosophic contemplation, as he might the celestial food of the gods—the food which he had begged from house to house in regular order (4).

65. King Bimbisāra, having come, duly asked his name and family. "The first-born of King Suddhodana"—hearing this, he offered him his own Kingdom. "I, O King of Magadha, have abandoned even the Kingdom of a universal monarch with a view to become the Buddha. Of the Kingdom of Magadha, I have no need."

(1). One of the three pitakas—giving rules and regulations for the Monks.

(2). lit: "The Lord of Love."

(3). This refers to the churning of the ocean by the gods for the nectar of immortality. In this process, Mount Mandara was used as the churning-stick and Vasuki as the cord. This simile is often employed in Sanskrit literature but less so in Pali. That it is referred to twice in this poem (here and verse 100) is sufficient evidence of the author's acquaintance with and fondness for Sanskrit literature.

(4). *Sapaṇnavasena*.

(To be continued).

THREE SONGS.

Some time ago Mr. Grant Brown contributed to this Journal some Burmese Songs with their translations into English. It is very much to be hoped that his example will be followed. For at present most Burmese poetry is, I suppose, to most Englishmen a closed book. I must admit that for one I have rarely found verse which I could understand, in fact the three songs which follow are the only ones which I have been able to piece out from beginning to end. But if we gradually accumulate examples it should be possible in time to read Burmese verse with some facility.

The main difficulty seems to lie in the Burmese theory of poetry. Their verse is post-impressionist, they supply the spiritual essence and leave the clothing of it with material significance to the imagination of the reader, it is co-operative verse. They lay the foundations and adjust the corner stones, the reader must supply the detailed modelling. On second thoughts however it is perhaps the reverse of this which is true, with a fine sense of artistic fitness they supply the ornaments confident that the reader worthy of their poetry will supply an adequate relief. Either way of stating it can be supported, for the ornaments are the corner stones of poetry.

In some degree all poetry, in fact all art, calls for such co-operation between the maker and those who would appreciate that which he has made. They both have to accept the same conventions. In the theatre of the Burman village the audience must consent to recognise the tree in the middle of the stage as the garden of the prince, the compound of the monastery, or the deep jungle, as the play demands, just as in the Haymarket the audience forms a pattern on a wall which is not there. But in poetry there is more than this, the value of poetic diction depends on the associations with which the words are clothed. The boot maker is not such a poetic figure as the admiral, the admiral is clothed with all the memories of sea and battle, the boot maker reminds one of tight boots. And there have been poets in English who liked to 'dock the smaller parts of speech.' But their verse does as a rule carry a direct meaning, it may not be readily intelligible, but it is not susceptible of a dozen different meanings. Unless there are some artificial conventions by which the reader can interpret verse this does not seem to be true of Burmese poetry. Here for sample are some lines of Swinburne,

With travail of day after day ; and with trouble of hour
upon hour ;

And bitter as blood is the spray ; and the crests are as
fangs that devour :

And its vapour and storm of its steam as the sighing of
spirits to be :

And its noise as the noise in a dream ; and its depth as
the roots of the sea.

So far as I have succeeded in my endeavours to read Bur-
mese verse the Burman poet would render these lines as
follows :

Travail, day, day : Trouble, hour, hour ;

Salt blood splashes : hungry waves ;

Vapour, storm, steam, sighing ;

Noise, noise, dream ; root sea.

This may seem like an exaggeration, but the imagined
Burmese version is probably drawn too definitely. An
illustration from Mr. Grant Brown's verses will indicate
how far.

'The place is dim and grey, the darkness spreads'
is the first line of his version of 'In the Forest.' The Bur-
man poet literally translated has written

"Dark, dim, blue, brown, dusky, very dark, dim."

This might equally mean to the uninitiated

'My Love is dark and distant, she gets darker every day.'

It is true that Mr. Grant Brown's version is more poetical,
and also that there is poetry in the original ; even a moder-
ate Burmese scholar can feel many of the emotions which
inspired and are associated with the words, the light flicker
of mist in the morning along a plain studded with palm
trees, deer suddenly revealed when the mist rises in a clear-
ing in the forest, the voice of children from a village hidden
with the mist, a thousand pleasant memories of shades and
colours and sunsets and cool mornings are recalled. But
you don't know what the poet is driving at until you know
what he wants to say. This is, to me, the chief difficulty
of Burmese poetry. There are of course verbal difficulties
but these can be surmounted with perseverance and a
dictionary. But at present when trying to read Burmese
verse my feelings are much the same as when I am listening
to program music without a program. If I could be sure
that it was a direct appeal to the emotions, I could let myself
go and build airy fortresses with stars upon their battlements.
But all the time I have an uneasy feeling that while I am
sacking cities the poet may be making love. So if there
are any conventional interpretations of Burmese poetry I

should be much obliged if some Burman poet who is a fellow member of this Society would expound them.

All Burmese poetry of course is not like this. It does occasionally 'deviate into sense,' and in the songs below I suspect there must be a large infusion of prose. Otherwise I should not have been able to translate them. They run pretty straight off. Only one of them deserves the name of poetry and of this the translation is probably most inadequate. The other two are verse, and one of them perilously near doggerel. But from occasional verse, and 'The Comet' is of this nature, no high poetic standard can be expected. It was written on the occasion of a comet co-inciding with a scarcity in the year 1220, (1849 A.C.) by a minister of Kun-baung-Min. Some previous famine, probably the Maha Thayawgyi, had also been distinguished by the advent of a comet, and the people appear to have dreaded a repetition of their former hardships. The minister attempted to discourage this delusion by publishing some doggerel, pointing out that no great evil could befall them while under the protection of 'so glorious a prince' as the monarch for the time being. It is still remembered by old men, and the opening lines seem almost to have reached the status of a proverb.

The other two verses are the songs with which a 'shin-lapng' was accompanied round a village in the Myingyan District prior to his dedication. In the second of these I have endeavoured to indicate by the internal rhymes the rhyme system of the original. The versions are perhaps as literal as is consistent with a translation into English verse, and while endeavouring to give equivalent sentiments in English I have tried to avoid introducing ideas alien to the Burmese original.

J. S. FURNIVALL.

၁။ ကြယ်မီးရှေ့သည်။

မရုဏ်းနှင့်ရုဏ်းယောင်ဆောင်

ပူလေဆောင်လို့ထား-

မကြွက်နှင့်ကြွက်ယောင်ဆောင်

ပူလေဆောင်လို့ထား-

မြတ်ဗြီနောင်သဘာကံကြောင့်

ထိုင်းနိုင်ငံ-သဝါပျော်နှင့်

အစားသံရေ-အာဠာပေါလိမ္မိပါး-
 တထောင်နှစ်ရာ-နှစ်ဆယ်စွန်း-
 အနောက်ကျွန်းကပေါ်လာပြန်
 ကြယ်မီးရှေ့လို့မထင်ကြနှင့်-
 နောင်ညီဘုရားဘုန်းတေဇော်
 ထေးမပေါ်-
 ရန်ခပ်သိမ်းတို့ဖြစ်လိမ့်မကွဲကုန်အောင်
 အမိုးကြယ်ပြောင်-ထွက်လာတုံး
 ဘုန်းတော်တို့ကလို့အောင်-
 ခြံစောတို့ညီနောင်။

၂။ ရာဇူတိုက်။

မျှော်တိုင်း။ မျှော်တိုင်း ပတ်လည်ငယ်ဝိုင်းဖြိုး။ နတ်စည်ငယ်ချိုး-
 တဆိုဆိုညည်း။ ခိုဗမ်းလုံးငိုက်ခါမှောင်ကဲ့။

၂။

လွမ်းပြန်နောင်တည့်-ခြောက်-တောင်မမြင်ရ တောင်ထေက ရွာ။
 တဖြူးဖြူးတည့်။ ဝါဒီးရောက်သာပြန်၍။

၂။

စိန္တေယျာ-တုမမျှ-ဗုဒ္ဓ သာသနာ ထမ်းချင် ပါကြောင်း။ မောင် ခွင့်
 တောင်းသည်။ နွဲ့နှောင်းထွတ်သင့်ပါ၏လေး။

၂။

ထွတ်ပါ-ထွတ်ပါ-တစာစာသောင်းဝါချိုအေး။ ထရင်ကျေး။ အရေး
 မပြုပါနှင့်။

၂။

ကျေးကျော့ရှင်းသက်နှင်းမောင်ကြင်ဖော်ငဲ့။

သုံးလတည့်။ တပါကိုအခွင့်သာလို၍။

ထရင်ကျေးသည်။ မင်းကိုငှာငယ်

ပြောင်းကံစက်ကြာချိ၍။

သူနာ၊ သူဆို၊ သူသေ၊ ရဟန်းသည်။

လေးခန်းထက်တိ။ သည်နိမိတ်ကိုအာစိတ်မကြည်လို၍။

မြင်းခန္တိက၊ မောင် ဆန္ဒ၊ နော် မာ သောင် ကမ်းတထက်ကမ်း

သည်။ ရည်မှန်းစိတ်တော်ချ၍။

၂။

၃။ လွမ်းချင်း။

ကျောင်းတော်ဦးမှာသာမယ်၊
 မပျော်ဘူးဘုရားထွက်တော့မယ်၊
 မှိုက်လိုက်တယ်ဒါဏ်ရာသည်
 မောင့်ကြောမှာပွေ့လို့ထပ်ပါတော့၊
 သည်တေမောင်စာမတတ်ပေမဲ့၊
 အဆိုင်သူမြူပြာညက်တို့က၊
 ဝုဆိုးလေးကွယ်
 မြန်မြန်ရက်ထဲပါ၊
 ဆိုခင်လေးတို့
 ကျောင်းထွက်မယ်လေး။

THE COMET.

If you do not like it, look as if you did.
 Whatever should you make a fuss?
 If you are afraid of it your fear were better hid,
 Whyever should you make a fuss.
 For the country must evince
 With so glorious a Prince
 A condition of remarkable prosperity,
 By the coming of twelve twenty
 You'll have rice again in plenty
 And I venture to affirm with all sincerity
 Not to mention food and drink,
 Gold and Silver you will think
 Just as plentiful as rice,
 And I give you this advice,
 Don't go saying 'Well, you are
 A very nasty long tailed star.'
 That would be a bit too much, you
 Must not think that harm can touch you
 With so glorious a Prince.
 While there's smoke from yonder comet
 Just draw this deduction from it,
 That his foes will find, my friend,
 It is hopeless to contend
 With so glorious a Prince.

THE CALL OF THE SEASONS.

(The boy asks permission of his lover to enter the monk-
 hood)
 Longing, full of longing, I can hear the maidens sigh

As I wander round the village now the rains draw nigh,
And my eyes are dim with longing as the mist enshrouds
the sky

For the sobbing of the South Wind shows that Lent draws
nigh.

I must enter the Assembly of the Master without peer,
When your brother asks permission you must loose and
leave him, dear,

Loose me, loose me for a season, maid all other maids above,
Be not angry graceful maiden, there's ten thousand Lents
for Love.

(THE MAIDEN ENCOURAGES HIM).

My beloved, thou art cheerful to my life as morning dew,
Only three short months you ask me, but—three months
apart from you—

Still I know thy tender body must essay the lonely road
To that resting place for Travellers where Peace hath her
abode.

Then, brother, set forth bravely, holding steadfastly in mind
The four omens that all Travellers along life's path shall
find

Sickness, Age and Death : and Wisdom that Desire no more
shall bind.

And if still resolve shall waver, think of this, for this is best,
How the Master crossed the River : this shall set thy mind
at rest.

A SONG OF DESIRE.

You may hurry to the gate and wait there Master,
You'll be a little late, I'm leaving school.
Your little pupil's back is black with bruises
There's a great deal too much whacking marks your rule.

In books I take no pleasure

So I'll lead a life of leisure

And if I am unlettered I am bettered as a fool.

Oh ; you little village maidens, staid and comely

Wait till I'm arrayed in man's attire,

If you would not grieve me, weave me quickly

Clothes and you'll receive your heart's desire.

For my robes I wear with loathing,

So rig me up some clothing,

Any kind of old *paso* thing,

Quick, quick, quick,

Oh Girls !

I'm leaving school.

CLIMATE IN BURMESE HISTORY.

In his Gazetteer of the Lower Chindwin District Mr. J. F. Hardiman notes the existence in parts of that district of stretches of abandoned rice-fields. The same phenomenon is found in other districts in the dry zone. The reference is not to lands which formerly were planted with rice, and on which, owing to the spread of a new crop, such as cotton, or to economic changes which make it possible to import food-stuffs and produce some other crop for sale, the cultivator now finds it profitable to grow some dry crop. The rice-lands in question are now practically abandoned, and seldom still yield a crop. Yet it must at some time or another have been profitable to work these lands. For otherwise the cultivators would not have borne the expense and trouble of levelling and bunding them.

Local opinion everywhere imputes the abandonment of these lands to a diminution in the rainfall. Mr. Hardiman finds that there is reason to believe that such a diminution in the rainfall has occurred. He ascribes this to the denudation of forests. His reason can hardly be accepted, as the consensus of modern scientific opinion is that forests, while conserving rain after it has fallen and preventing its too rapid escape into streams and rivers, have no appreciable effect on the amount of the rainfall.

But, though the reason to which Mr. Hardiman attributes the diminution in the rainfall will not bear investigation, the fact of such diminution is unquestionable. It is necessary, however, to observe certain precautions before accepting the abandonment of such rice-lands as proof of a diminished rainfall.

In the first place, there has been, during the last quarter of a century a vast improvement in the means of communication within the province. It is now easy to import paddy into localities where formerly it was out of the question. The Burman prefers rice to all other food-staples and in the old days when imported rice was not to be had, would, if he had rice-fields on or about the margin of cultivation, take pains to keep these fields in good order and to conserve and to utilise fully the available water-supply. Now-a-days, when imported rice can readily be bought, the margin has shifted, the cultivator no longer finds it worth while to work such land, and so it is abandoned.

Secondly, in some cases the abandonment of rice-lands must be attributed to the tendency to increase the area of the rice-land beyond the capacity of the available water-

supply. Maung Pyu made a tank, constructed some rice-land under it and got a crop of rice. Maung Mè, with similar land, getting water from the same source, followed suit, and after him others, until the area of the rice-lands was in excess of what the water-supply could support, with the result that they all had to be abandoned.

Thirdly, in some cases the abandonment of rice-lands is due either to the decay of the corporate spirit among the cultivators or to a change in the position and authority of the local officials. Take for instance, the case of a stretch of paddy-land broken up into numerous small holdings, and depending for its water-supply on a tank. The tank, we shall say, is damaged by a flood. In Burmese times the corporate spirit would probably have been sufficiently strong to ensure the tank's being mended. And, if that failed, the local thugyi would probably have thought it his business, and certainly would have had the power to make the cultivators concerned turn out and do the necessary repairs.

Fourthly, in the case of rice-land surrounded by ya-land, with the increase of population and the consequently increased cultivation of ya-land, the water-supply available for the rice-land, even given an uniform rainfall, will have been diminished. The cultivators in Upper Burma are unanimous in saying that the amount of ya-land annually fallowed has been and is still diminishing. Land that formerly used to be kept fallow for five or six years continuously, is now fallowed for two or three years at most. This increased cultivation of the ya-land has diminished the water-supply available for rice-land of the type we are now considering. For, whereas a considerable proportion of the rain that falls on fallow ya-land will flow off into the rice-fields below, very little indeed will flow off when the ya-land is ploughed and cultivated.

But, after giving due weight to all these considerations, there are still ample grounds for believing that a diminution in the rainfall has been the main cause of the abandonment of the rice-lands under discussion.

That climate is liable to variation and is not a stable and uniform thing, is now-a-days not a matter of opinion but a proved fact. It has, of course, in modern times, always been admitted that climate has been subject to cycles of variation between the widest limits and usually measurable only in terms of geological time. Historians have often surmised that climatic changes on a smaller scale than this have occurred in various parts of the world, but until recently the opinion of scientific men has been against them.

In recent years, however, it has been shown that, in addition to the changes between glacial and interglacial periods, climate is subject both to minor cycles of variation within narrow limits and of short duration, and also to larger pulsations of change extending over centuries.

In 1890 Brückner showed that climate is subject to periodic oscillations both in temperature and rainfall. In a period averaging 35 years in duration, a series of years in which the temperature is lower than the average is followed by a series of years in which the temperature is above the average. The rainfall is subject to similar periodic oscillations, a series of years of more plentiful rainfall being followed by a series of years in which the rainfall is under the average. The moist and dry periods, while tending to coincide with, do not exactly coincide with the cool and warm periods respectively, being usually a few years later both in beginning and in ceasing. These Brückner cycles, as they are called, except in some maritime regions where, for ascertained reasons, there are abnormal conditions occur uniformly throughout the whole world. The amplitude of the variation in temperature is about 2° . The mean amplitude of the variation in the rainfall is about 12%, but the variation is greater in regions of light rainfall.

Mr. Ellsworth Huntington, an American scientist who spent several years in studying the geographical conditions of Central Asia, has quite recently shown that climate, certainly in all Central Asia at least, almost certainly in the whole of the northern hemisphere, and probably all over the world, is subject to pulsations of change within very much wider limits than the Brückner cycles and extending over centuries in duration. Mr. Huntington's researches have proved that within historic times there has been an alternation of what he calls "fluvial" and "interfluvial" periods. In a fluvial period there is comparatively low temperature combined with comparatively abundant rainfall. Localities at other times too arid to support human life become habitable, and localities where at other times conditions were favourable to human habitation may become too cold and damp. In an interfluvial period the process is reversed owing to the prevalence of conditions of greater heat and aridity. The changes that have been shown to have occurred have been uniform over all Central Asia, and, since they, like the Brücknerian cycles, appear to be due to variations in solar activity, they are probably uniform over the whole world.

The establishment of the fact that such pulsations of climatic change have occurred is of immense importance in

explaining the larger movements in history. Arabia, the steppes of Eurasia, and the plateaux of Central Asia have time and again sent out vast hordes of people into other parts of the world. During a period of coolness and abundant rainfall these localities support an ever-increasing population of vigorous pastoral nomadic peoples. Then comes a change to a period of comparative aridity. The pastoral peoples find the water and forage available for their flocks suddenly reduced, and are faced with starvation. The result is the migration of large bodies into regions that the change of climate has left more favourable to human habitation. The *raison d'être* of the successive waves of migration of the Indo-European peoples into India and Europe, the various migrations from Arabia, and of the irruptions of the barbarians into the Roman Empire, is to be found in change of climate.

Climatic variation, too, has another influence on history in determining the predominance of peoples. There is a climatic optimum for the human species, and Mr. Huntington finds that the people who at different times have led the van of civilisation have invariably inhabited a locality where at the time the climate conformed to certain conditions of temperature and humidity. Since the dawn of history the climate of the northern hemisphere, not, of course, progressively, but with intermediate cycles of variation, has been gradually growing warmer and drier. The southern portion, formerly moister and cooler than now, has gradually become more dessicated, and the northern portion, formerly very cold and damp, has become temperate. With this change of climate the seat of the dominant people of the world has gradually shifted northwards, Babylonia, Egypt, Greece, Rome, the Empire, being followed in modern times by the dominant peoples of Northern Europe. The application of Mr. Huntington's theories to the history of Burma is interesting. Mr. Huntington shows that about the beginning of the Christian era the climate of all Central Asia was much cooler and the rainfall much more abundant than under present conditions. About this time began a period of progressive dessication which culminated in a time of intense aridity from the third to the sixth centuries. About 800 A.D. a period of relatively low temperatures and abundant rainfall began, which lasted till well on into the Middle Ages. This mediaeval fluvial period, though falling short of the standards of the previous fluvial period was very cool and moist, relatively both to the preceding arid period and to present day climatic conditions. After this mediaeval fluvial period came a dry period and then appa.

rently a period of comparatively stable climatic conditions. In the last two or three centuries, there is reason to believe climate has been changing in the direction of greater heat and drought.

Now to apply these climatic changes to the history of Burma. Authorities agree, on grounds quite unconnected with theories of climatic change, that the migration into Burma both of the Mon-Khmer tribes from whose union was developed the Talaing nation, and of the Tibeto-Burman tribes from whose union came the Burmese nation, took place about the beginning of the Christian era. About the same time the Turkoman Yueh-chi invaded India and there were disturbances in north western China. There can be little doubt that all these movements were due to the dessication dating from about the beginning of the Christian era. And it seems certain, too, that it is to the conditions of aridity that prevailed during the succeeding centuries that we must ascribe the introduction into Burma of another racial element which determined the lines which the development of the Mongoloid peoples in Burma was to follow. Up to the second or third century of our era, the main caravan-route between China and the West lay through the valley lying between the Tian Shan Mountains on the north and the Kwen Lun mountains on the south. The main route had to be abandoned owing to the drying up of the springs lying along it. A longer land-route was still open but it is probable that the difficulties of travel were so great as to turn traffic to the alternative route between China and India, viz : through Yunnan, down the Irrawaddy either to a port on the sea-coast, or else to Prome and thence overland to Sandoway ; and thence by sea to a port in peninsular India. The relations between the kingdoms of Tagaung, Thaton, Prome, and Pagan and contemporary kingdoms in India and their connection with the Indo-China trade, have not yet been worked out, but it is certain that the Talaing kingdom arose from the union of Dravidian colonists from Southern India with the Mon-Khmer tribes, and the other kingdoms from the union of colonists from further north in India with the Tibeto-Burman tribes. The Indian colonists were certainly attracted to Burma by trade, and almost certainly by the Indo-China trade ; for at that time the Mongoloid peoples living in the Irrawaddy valley were probably in the pastoral stage and any surplus commodities they could produce would be too bulky for trade in them to be possible. So it seems likely that the Indian colonists were attracted to Burma by the trade with China, and that the impetus for trade to follow the line of the Irrawaddy

was due to the dessication that made the overland route too difficult.

Climatic influence, again, probably played a part in the rise of the Pagan monarchy. Present day Pagan, intensely hot and situated amid barren sands, does not strike one as being a likely site for the capital of an imperial people. But, on Mr. Huntington's showing, the time of the rise of the Pagan monarchy was a fluvial period and the climate then would approximate much more closely to the conditions elsewhere associated with racial predominance. The overthrow of the monarchy, too, came at the time when a change of climate had enervated the people and at the hands of a nomadic people whom the same change had driven from their original home.

Various minor points are explained by the hypothesis of a change of climate. In Burmese inscriptions one occasionally finds it recorded that some pious donor dedicated so many *pès* of paddy-land or garden-land in places where now-a-days there is either no such land or at any rate nothing like the area said to have been dedicated. Thus we find on page 3 of U Tun Nyein's translation of the "Inscriptions of Pagan, Pinya and Ava," the dedication of "200 *pès* of irrigated rice-land south of the Shwezigon pagoda." This land is not in existence now. On page 2 of the same book we find the dedication of "30 *pès* of mayin land situated at Magyigan," and on page 51 that of "30 *pès* of paddy-land behind Hgnetpyittaung." Nowadays mayin land at Magyigan and paddy-land near Hgnetpyittaung are conspicuous by their absence. The same is true of the garden land at Pagan mentioned on page 31. And again (page 38) there is the dedication of 3,000 *pès* of garden land and of nearly 15000 *pès* of mayin paddy-land in Pagan circle in the present Pakokku district. There is not nowadays anything like this area of garden land in Pagan. Nor yet is there mayin land. But the decrease in the area of the mayin land is due to the fact that the Myaungmadaw irrigation canal is no longer serviceable. A settlement officer who knows the lands in question is of opinion that their lapse from paddy-land to ya-land is due to the level of the river having fallen and put the canal out of use. This is further evidence of a change of climate. And in the case of all the dedicated lands above quoted there is no way to account for the change in the nature of the lands except by the hypothesis of a change of climate. The cases cited all refer to lands which the present writer either knows personally or about which he has been able to get firsthand information. It is

probable that one better acquainted with Burma would be able to find many similar cases in the inscriptions.

The permanence of the pagodas at Pagan, too, is explained. This is usually attributed to the wonderfully dry climate. But the dryness of the climate does not preserve pagodas of recent construction which go to pieces if they are not kept in repair. The Burmese themselves say that the art of brickmaking was better understood in olden times than in the present degenerate days. But brickmaking, especially on the scale necessary for the pagodas at Pagan, is not an art that readily lends itself to secret processes. The real reason is to be found in climatic change. With a deficient rainfall, especially in hot climates, the alkaline salts formed by chemical changes in the soil are not properly washed out. Alkaline efflorescence (ဆွ၍) is a well-known phenomenon on badly-drained paddy-fields in Upper Burma. Now, as clay becomes more alkaline, it loses its adhesive-ness and is less suitable for making bricks. So the poorer quality of the modern brick is explained. The Pagan pagodas built of bricks made at a time of abundant rainfall, and subsequently exposed to an extremely dry climate, have had ideal conditions for preservation.

Turning to comparatively modern times, increasing aridity in recent centuries has probably been the cause of the migration of the Kachins into Upper Burma, and certainly accounts for the presence of numerous Chinese in Burma as in all Indo-China, as well as in places so far distant as California and South Africa.

J. C. MACKENZIE.

NOTES ON THE HISTORY OF HANTHAWADDY.

PART I.—PKE-TALAING.

Of necessity there must often be a conflict between tradition and utility, and it can not be expected that an area constituted artificially for the convenience of present day administration should form a true historic unit. Thus in tracing the history of Hanthawaddy it is necessary to disregard such limits as are for the time being officially appointed. The District takes its name from a City, which developed successively into a Kingdom and an Empire. Even however from the earlier days of its expansion the name was particularly applied to the home province, the seat of government. When the Burmans succeeded the Talaings this still remained intact as an administrative area. On the British occupation the name passed into desuetude for twenty years, but was revived when the administration of Rangoon Town was separated from the rest of the district. Thus at the present day Hanthawaddy only covers an insignificant portion of the older province, while Syriam and Twante which until recently formed part of the British District were never incorporated in the Burman province.

This is not the only historical anomaly. The earliest history centres round Rangoon. The later founded city, Hanthawaddy, the Pegu of present days, succeeded Rangoon as focus of the vital forces of the neighbourhood. Neither Rangoon nor Pegu is included within the limits of the present district.

It is easy then to comprehend the need of going beyond the actual limits of the district for an explanation of occurrences within its area. This is adverted to by Captain Lloyd in his Gazetteer of 1863, and subsequent changes have not diminished the necessity.

In one sense it may be said that Hanthawaddy has no history : from another point of view it may be maintained however that it has too much. To the historian who sets himself to trace out some increasing purpose the rise and fall of dynasties and empires in Pegu will offer no attraction. But one who is contented to disentangle from the details of chronology some figure worthy of remembrance will find them worth his study. For this is the characteristic feature of the Hanthawaddy annals : they are episodic. At one time the merchants who throng the ports of Cyriou and Ansidei gather a rich harvest

Geographical
Limits.

The Seven
Periods.

accomplishments. They fared on fish, shell fish especially, which they obtained in tidal limits, and therefore presumably were unacquainted with the use of boats; they had not learned to use the bow, and can have had little skill in warfare; they did not know the drum, and were thus ignorant of music; they were even innocent of clothing. If however there is anything in the legend they had learned to kindle fire (1).

Forchhammer was of opinion that they were Taungthus, (2) who have affinities with the Karens: but the Taungthus are described as pre-eminent in music and proudly claim the invention of the drum (3). Forbes thought that they were a Mon-Khmer tribe (4), and it is the opinion of Dr. Grierson that "some form of Mon Khmer speech was once the language of the whole of Further India" (5).

To these people must in all probability be assigned the stone implements which have been found in various localities. These stone implements are peculiar for their small size, in being carved with shoulders and in being sharpened chisel-wise, instead of being ground down on both sides after the ordinary manner like a hatchet (6). Similar remains have been found in Chota Nagpur, but not, it appears, elsewhere in India or Europe. No information seems to be forthcoming as to how far they resemble those of the Malay Peninsula. But suggestions have been made that these early inhabitants belonging to a primitive race widely spread in early times over the south of India, Indo-China and Polynesia. There is a considerable correspondence between the Mon Khmer languages and that of the Santals of Central India on the one hand and various Austronesian languages on the other. A table of the relationships between these tongues was published by the French Oriental School in 1908 (7). The people who speak them at the present day are certainly of divers races, and it would seem that they owed the common features of their languages to some primitive people a branch of which must have found its home in Hanthawaddy prior to the arrival of the Talaings.

Although the unanimity of tradition is alone sufficient to render it certain that there was at one time a close connection between India and Hanthawaddy there is little corroborative detail. The

The Hindu
Colonists.

- (1). Syriam Yazawin and Lloyd's Gazetteer.
- (2). Note on Antiquities and Jardine Prize Essay.
- (3). Ramanna, Taw Sein Ko.
- (4). Further India, p. 20.
- (5). Linguistic Survey.
- (6). Forbes, op. cit. p. 157.
- (7). Bulletin, June 08.

legends of the country would trace the connection back to the lifetime of the Buddha. The Mahayamsa, a history compiled in Ceylon in the 5th century, relates the despatch of Sona and Uttara in 308 at the end of the 3rd Council to Suvannabhumi, which is identified with the Talaing country. If this account can be accepted it is clear that intercourse with India must by that time have been long established. But there are grounds for considering the passage as a later interpolation (1).

If the Burman chronicles can be accepted with reference to the eras of local chronology in early days it is certain however that Hindu influence must have been active in Hanthawaddy by A.C. 78. For in that year the King of Prome abolished the Era of Religion, and substituted a new era known as the Dodorasa Era. This is the Saka Era of India (2).

From 180 B.C. onwards the Andhra dynasty was supreme over the whole of Middle India, they were fervent Buddhists and notable merchants trading both by land and sea from Rome to China. It would appear not impossible that the colonists who settled along the coasts of Hanthawaddy were people of this nation.

It is certain that sometime before the Talaings had entered Hanthawaddy there were pagodas, many of them built of laterite, extending from Syriam and Twante to Pegu and Thaton. These are undoubtedly among the oldest monuments in Hanthawaddy, (3) they form the subject matter of a series of legends relating to the Hindu colonists and some of them, as is also the case with the Petleik, one of the oldest pagodas at Pagan, are so old that all tradition of their origin has been forgotten. In the Thaton pagodas of this series the sculptures have been held to correlate them with the buildings of Orissa.

Each group of pagodas may be taken to represent the site of one of these settlements, one of them occupied the laterite ridge from Syriam to Pada, there was another at Twante and numerous towns were grouped in the vicinity of present day Rangoon. It can not be determined how far these different settlements were coeval, and it is probable that at least the relative importance varied from time to time with the shifting of the river and the convenience of trade; the site of Rangoon however would seem always to have been one of the more important centres. The fact that some of

(1). Taw Sein Ko : Buddhism, Vol. I, 599.

(2). See J. B. R. S., Vol. II, Part II.,—" *The Burmese Era.*"—Ed.

(3). Similar remains recently discovered in Siam have been held to date from the beginning of the Christian era.

these settlements are traditionally known by Sanskrit instead of Pali names affords a clue to the date of their establishment. Thus the best known of them was Utkala Nagara, the town of Utkala. Utkala is the Sanskrit form of Orissa, in Pali, a later and more euphonious form of speech, it was softened into Ukkala. Trikumbha Nagara was a town, the Town of the Three Hills, comprising the site of the Shwe Dagon Pagoda. The Pali form would have omitted the "r," and it was from this Pali form that Forchhammer considered the name Dagon or Tigon to derive. It has been held that these names are "suggestive of ethnical and historical relations with Hinduic rather than with Buddhist India." (1) Buddhism was predominant in India from 250 B. C. to 350 A. C., there is good reason for considering that these colonies can not have been founded subsequent to the latter date, and the argument from nomenclature lends some force to the possibility that they were established before the earlier date (2).

These colonists appear to have been driven out by the Talaings about the 5th century A. C. It is perhaps significant that by this time the Andhra domination over central India had come to an end.

The period and relations of the Hindu colonists is of some importance in the history of Hanthawaddy as to them is traditionally assigned the honour of introducing Buddhism. Although the evidence is insufficient to regard this as established history it does not conflict with a provisional assumption which seems to be in accordance with such evidence as is forthcoming. It may be considered then as more than possible that the coasts of Hanthawaddy were colonised from India not later than 200 B. C., that the people came from the East coast by way of the sea, their probable origin being the country between the Mahanadi and Godaveri, that the colonists were Buddhist either at the time of their arrival or shortly after, that they formed the eastern limit of a trading empire which linked China up with Rome, that about 300 A. C. internal trouble weakened their power in India, and left the colonists comparatively defenceless before the rising power of the Talaings.

Seeing that even the existence of the indigenes and colonists is not free from doubt little information can be expected as to their mutual relations. Presumably there were raids and punitive expeditions, and this presumption is strengthened by

Relations
between
Indigenes and
Colonists.

(1). Forchhammer: "Shwe Dagon."

(2). On the relation between Pali and Sanskrit, see Rhys Davids, Buddhism, Vol. I, 249.

the earliest legend of Syriam. This tells how a native of the island overcame the ruling dynasty at Pada, and fortifying Syriam, inaugurated a period of native rule (1). The laterite remains at Pada suggest the former existence of a Hindu colony at this place, and it appears that the island did not become subject to the Talaings until some centuries after the foundation of Hanthawaddy (2). The legend is not therefore devoid of probability, but tradition has such a way of playing shuttlecock with the centuries that any basis of fact which the legend may possess may relate to an entirely different period.

The third influence presiding over the birth of Hanthawaddy was that of the Khmers, the inhabitants of Cambodia. Here as in Burma and Pegu an Indian civilisation appears to have been grafted on a Mongol stock. The closer connection with China and the survival of inscriptions from the 5th century of the Christian era takes back their chronology to a period when nothing is possible in Hanthawaddy but conjecture. It is said that in 125 B. C., China as the result of a successful war was enabled to levy tribute from them (3). But in the second century after Christ there appears to have been another influx of Hindu civilisation and in the third century a Chinese ambassador met an ambassador from India at the Cambodian court (4).

North of these were the Champas, the occupants of Old Annam, a people of similar civilisation, who advanced northwards until they were checked in the fourth century by the Chinese in Tonkin. The civilisation of both these peoples was Hindu, Brahmanic, the classical language of their inscriptions was Sanskrit (5), and although in the 7th century the Chinese pilgrim Yi-tsing found a few Buddhists in the country this religion never seems to have made much progress. To this source doubtless must be attributed the traces of Shivaism in Thaton. And Chinese civilisation also must have permeated through this channel. It is significant that while the earlier era of Burma is imported from India, that now employed has been derived from China (6), and was introduced apparently during the acme

(1). Syriam Yazawin. This legend however has incorporated at least one of the Jatakas in the same account.

(2). *ib.*

(3). Ferguson II, 373, Ed. 1910.

(4). *Architecture Hindoue*, de Beylie, p. 79.

(5). An inventory of these is given in the *Bulletin of L'Ecole Française* for June, 1908.

(6). Taw Sein Ko, *loc. cit.* [See, however, this *Journal*, Vol. II, Part II: "The Burmese Era."—Ed.]

of Cambodian civilisation. It has been held that both the Talaing and Cambodian script derive from the Vengi script of IVth century India, the latter being the medium by which it passed to the Talaing (1). Forbes with somewhat less probability thought that both received their letters independently from the same source, the Buddhist missionaries of the Vth Century (2).

Thus at the time that the Talaings founded Hanthawaddy they would seem to have been subject to three influences. The Orissa colonists along the coast were Buddhist of the "Southern" school with their sacred writings in Pali; these have played the greatest part in moulding the religion of the present day. To the primitive indigenes they would seem to have been indebted for some of the commonest words of their language; *ka*, for instance, the Talaing for "fish," is found in various forms from Santali to Polynesia. The Cambodians appear to have been the medium for the introduction both of Brahmanism and the influence of China. Prior to the 5th century the Orissan, and thereafter until the 10th century the Cambodian influence appear respectively to have predominated.

J. S. FURNIVALL.

(1). Jardine Prize Essay.

(2). *op. cit.* p. 17.

TALAING FOLKLORE.

The following stories are from a collection recently made in Bilugyun. The stories were taken down word for word as narrated and the text is a literal translation, except where for obvious reasons paraphrase has been preferred.

Books are unknown in the Mon country and conditions are therefore specially favourable for the survival of ancient song and story. Almost every school-boy in the pongyi-kyaung has one or more stories with which to while away the long evenings in the rains. These are regarded as his peculiar property and if there is a demand for any particular story, its owner is always summoned to tell it. The audience is ready with its laughter and the narrator consequently tells his tale with spirit, winding up with a triumphant "ot ra" (it is finished) while his hearers are still gurgling over the last joke.

The elders also are full of yarns. These are as a rule longer but of the same type as the school-boys' stories; the very cunning man figures in most of them and, though sometimes hoist with his own petard, frequently, in defiance of the canons of poetic justice, enjoys to the full the fruits of his villainy.

A number of the stories, e. g., The Four Deaf People, are found also in Burman folklore. Many, however, seem peculiar to the Mons.

I.—THE STORY OF A KANUH LI.

Long ago there lived in a certain village a youth named A Kanuh Li. One day his friends called him to go with them to cut bamboos. Kanuh Li did not want to go, but, as they were very insistent, he had to. When they got to the bamboo jungle, the others went to cut bamboos but Kanuh Li only wandered hither and thither dreamily. When they had finished they asked, "Kanuh Li, where are your bamboos?" He replied, "I have not cut any yet." Then they took pity on him and all helped to cut for him. When they had cut enough, they said, "Come, let's carry them home." But Kanuh Li would not carry the bamboos the others had cut for him, and they had to carry home his bamboos for him, as well as cut them.

When they reached the village all the others split the bamboos up very small and made fish-traps. A Kanuh Li did nothing with his bamboos but his father made for him a very large fish-trap. Then they all went to catch fish.

Kanuh Li's trap was so large that it reached from one side of the creek to the other, and made it impossible for anyone else to fish. So his friends said, "Kanuh Li, don't you fish. We will give you a share of the fish we catch." Kanuh Li agreed. The others fished and gave him a fair proportion of their catch. They then carried the fish home to the village.

Half way home, Kanuh Li came to a fire in which the corpse of a man was being burnt. He determined to smoke his fish here. When he had smoked two or three, a Kalok* came and took them away. When he had smoked two or three more the Kalok came and took them away as before. At last he had only one fish left. As he smoked this last fish, he held it by the tail. The Kalok came and snatched the fish as before. Then Kanuh Li seized the Kalok's hand and said, "You are the fellow who has stolen all the fish I caught with so much labour. This time you are going to die." Then the Kalok said, "Don't kill me. If you want gold I will give it you. If you want silver I will give it you. Whatever you want you shall have." Kanuh Li replied, "I do not want your silver or your gold. But I want my inside to make a noise like 'wang-wang wang-wang,' so as to scare the sparrows away from the rice-fields. If you can give me this, I will let you go, if you can't I will kill you." Then the Kalok, by the power of Kaloks, caused the inside of Kanuh Li to rumble "wang-wang, wang-wang." So when he went up on the platform in the fields, no sparrow dared come nigh him.

One day he went to steal buffaloes, and in order that the noise should not betray him he wrapped himself in straw.† When he went into the enclosure where the buffaloes were kept, a young buffalo, thinking the straw was intended for him to eat, took a mouthful of it. At once the "wang-wang" noise began, all the buffalo owners came out and caught A Kanuh Li. That is the end.

II.—THE STORY OF THE FOUR DEAF PEOPLE.

This is the story of four deaf men. One deaf man was herding goats. They disappeared in the jungle and he went in search of them. As he went he met a deaf man ploughing his fields and said :

"I have lost my goats. Did they pass this way?"

"Yes," said the cultivator, "all this is my land, from here up to there."

* A "Kalok" is an evil spirit or *tas'e*.

† The original is scarcely translatable.

The goat herd thanked him and went in the direction he pointed. He found his goats and drove them back. Meeting the cultivator again he said :

"Friend, you have done me a kindness. Pray accept a lame goat in return."

"It is false," said the cultivator, "I did not strike your goats. I know nothing about your goats."

"No," the goat-herd replied, "you can have the lame goat if you like. I can't give you any other."

So the two had a dispute and went to the owner of a cucumber-garden.

"Friend gardener," said the goat-herd, "decide this case between us two. He wants a good goat and I can only let him have the lame one."

"I never struck it," said the cultivator, "I never threw stones at his goats."

"Not one but two of you coming and asking for cucumbers," said the cucumber-gardener in a passion, "you can't have any." Then he caught up a knife and cut all his cucumber-plants.

The goat-herd and the cultivator next went to the house of the Governor and said :

"Oh great prince, do justice between us twain."

Now the Governor had just had a quarrel with his wife, and thought they were come to apologize on her behalf. So he said :

"Away with you. Don't come here with your apologies. I will never take that woman back again."

That is the end.

III.—THE FOUR WOMEN OF GREAT SENSIBILITY.

Which was the most sensitive ?

One woman went out in the morning to sun herself, and from the heat of the sun her skin withered.

One woman stood in the light of the moon, and the moonlight blistered her skin.

One woman was sleeping ; as she slept, a hair fell on her and broke a rib.

One woman was in her house while someone outside was pounding rice, and the sound bruised her arm.

Of these four women, which was the most sensitive ?

In the case of the first three, it required an impact to injure them ; whereas the fourth was bruised by mere sound without impact. This woman was the most sensitive.

IV.—THE STORY OF A DEWAW.

Once upon a time in a certain village there lived a man called A Dewaw. He was a very violent fellow and all the villagers were much afraid of him. One night he went to steal a bullock. When he arrived at the cattle-pen, a tiger also was there, looking round for the fattest animal. A Dewaw went in and felt one animal after another, intending to steal the fattest. At length he came to the tiger, and thinking to himself, "This beast is certainly the fattest of all," he grasped its ears and sprang on its back. He rode away thus on the tiger. But at dawn, when he saw that it was a tiger he was riding, he sprang up a tree.

When A Dewaw leaped off his back, the tiger also was very much afraid, and galloped off to his dwelling-place.

Then his friend the monkey asked him :

"Friend, friend, what is the matter with you?"

"My friend," said the tiger, "A Dewaw rode on my back, and I was afraid and ran away."

"Friend," said the monkey, "can a man ride a tiger? Come and show me this A Dewaw."

"Oh, friend, I dare not. I am afraid."

"In that case," said the monkey, "let us tie our tails together. Don't be afraid. I will come with you."

"All right," said the tiger: so they tied their tails together and went to the tree where A Dewaw was. When A Dewaw saw them coming he was very much afraid and hastily climbed up into the higher branches of the tree. But his foot slipped and he fell down on the tiger's back. The tiger gave a bound and ran off. The monkey was no match for the strength of the tiger and was dragged along, bumping against stones and trees, his teeth set and grinning in his pain. The tiger stopped when he reached his dwelling place, and looking at the grinning dead monkey he said: "Friend, I ran away in terror and am half dead. You only could smile through it all."

V.—THE STORY OF THE MONKEY AND THE TURTLE.

The monkey and the turtle had sworn friendship. They went one day to the forest and came to a sycamore tree. The monkey said, "Let's climb up and eat the fruit." So the monkey went up, while the turtle, who could not climb, stayed below. The monkey was eating the fruit and the turtle said :

"Friend, give me one."

"You have legs and arms," said the monkey. "Why don't you come up and help yourself? I was able to climb. I am not going to feed you."

The turtle was hungry and went away from the sycamore-tree. By-and-by he came to a Kalon* tree and resolved to feed on its roots. When he was satisfied he trotted off. A man from the village saw him and exclaimed, "Good! I will take him home and eat him. I will cook him when I get home." So saying he seized and took away the turtle. But the turtle said, "Don't kill me yet. Let me first ease myself. Then eat me if you like." The turtle eased himself and the whole village was pervaded by a delicious perfume. Then all the villagers said, "Don't eat this turtle. Smear him with resin and cover him with gold and set him free outside the village." This they did and let him go.

The turtle went straight to the sycamore tree. The monkey was still there eating the fruit. The turtle called to him:

"Hallo friend, haven't you had enough yet. Give me half a fruit to eat."

"No, I won't," said the monkey.

"Well, I would have taken a little, as you would not give me a lot. As you won't give me any, there's an end of it. But just come down and look at me."

The monkey came down and looked.

"Hullo, friend," said he, "where did you get this?"

"I was very hungry. I asked you for fruit and you gave me none, so I went and stole dead, rotten fish out of a fish-trap. After eating these, I went into the village and eased myself. The people were so delighted with the scent that they smeared me with resin and covered me with gold. So I came back to show myself to you, friend."

"Come here, friend," said the monkey, "I will give you sycamore fruits, as many as you like. Only show me the place where you found the fish."

"Eat only rotten ones," said the turtle, "and then go into the village and do as I did. They will smear you with resin and cover you with gold, just as they did me."

The monkey believed the words of the turtle; he ate the rotten fish and went into the village and eased himself. Not only was there no scent but the whole village stank. They chased and caught the monkey and after otherwise maltreating him, gilded him with gold, the weight of a louse's head.

* *Kalon*-some tree from which scent is made.

VI.—A MONKEY'S ADVENTURES.

The monkey came to the river to catch crabs. He could not reach them with his hands, so he let down his tail. The crabs held on to it and, struggle as he would, he could not get free. The water rose and at high tide the monkey was submerged. A big fish came along and swallowed him. By and by an old man came a-fishing and caught the big fish. He pulled his line but could not get the fish ashore, so he called to him seven daughters who were weeding the garden to come and help him land it. All his daughters came and pulled the fish out of the water and took it home. When they got home they cut the fish open and out jumped the monkey. He ran into the kitchen, caught up a live coal and a handful of straw, mounted the roof of the house, and made as if to set the thatch on fire. Then the old man shouted :

"Heh, young monkey, don't be in a hurry to burn down my house. I will marry you to one of my daughters."

"I won't have her."

"I will give you two."

"I won't have them."

"I will give you all seven."

"All right," said the monkey. So he took them all away to his house. When they reached the monkey's house, the seven girls put part of the big fish in the curry-pot to cook and went to weed the garden. As they left, they said to the monkey :

"Brother, don't eat the curry. When we come back, we will all eat it together."

"All right," said the monkey, "this fish is my mother. I won't eat it."

Before the girls came back, the monkey ate it all.

Next day they made chicken-curry, and smeared the lips of the pot with jack-fruit gum. Then they went off to weed the garden. But before going, they said to the monkey : "Wait and eat the curry with us." When they were gone, the monkey snatched up the curry-pot. It stuck to his hands and he could not get rid of it. So he went under the mosquito curtain and lay whining as if he had a fever. When the girls came back they asked :

"Brother, what is the matter?"

"I've got fever," said the monkey.

"If you've got fever, we will massage you."

"No, don't trouble," said the monkey.

But they hustled under the mosquito curtain and found themselves massaging the curry-pot.

"Brother, you promised not to eat the curry."

"Hai, hai, I was only fooling. If you free me of this glue you can go home to your father."

So they fetched a bottle of oil, and rubbed it on his hands and loosened the glue. Then they went home to their father's house.

The monkey went out and hid under the rice-pounder. Thence he called to the tiger :

"Oh, tiger, here is food for you."

The tiger came along and turned over the rice-pounder, and found the monkey. He was just about to eat him, when the monkey said :

"Ha, we don't eat like this. We wash our food first."

So the tiger washed him, and again was going to eat him, when the monkey said :

"Ha, we don't eat like this. We cook our food on the rack."

So the tiger went and fetched fire and put the monkey on the rack. But the monkey got cymbals and a drum and ran up a tree and laughed.

"Hai, hai, tiger, you couldn't eat me."

VII.—THE STORY OF ATAPLEM.

Long ago, Ataplem borrowed money from the Governor and though many years passed the loan was still unpaid. The Governor was rather fond of him and did not press for repayment. One day he went to pay Ataplem a visit. When Ataplem saw him coming he made up some jaggery in a curious way and scattered it on a board. Then he tied a cock on the board beside the jaggery. As the Governor came up, Ataplem said :

"See, here is the Governor and I have nothing to give him, I will feed him with this." He then scraped up what was lying on the board and handed it to the Governor.

"Where did you get this fowl? I should like to have it."

"If your worship really wants it, please to take it."

So the Governor took the animal away to his house and called his wife and children together saying, "Come and eat a delicacy." He then tied the cock up and they sat down and waited. And when there was something to eat he divided it among them all.

"It smells nasty," said his wife. "I cannot eat it."

"Why, so it does. It was quite sweet in Ataplem's house. I will go and find out what this cock can have eaten."

As the Governor approached, Ataplem said quietly to his wife : "Go and buy doves and herons in the bazaar, kill

them and throw them on the roof of the house." Then he fetched his gun and took the governor out shooting. The governor shot and fired at all the doves and herons he saw. "Don't trouble to hunt for them," Ataplem said, "We shall find them all on the roof of the house when we get home." So when they had fired fifty rounds they went back and Ataplem said to his wife.

"What have you got for his worship to eat?"

"I have nothing at all."

"Nonsense. Take some of the herons and doves that you will find on the roof of the house and cook them."

So she climbed on to the roof and threw down, before the governor's eyes, a large number of birds.

"This is an excellent gun," said the governor. "I should like to have it."

"I should not like to part with it," Ataplem said, "but if you are very anxious to have it, you may."

So the governor took the gun home and went out shooting. As he fired he said to each bird, "Go and die on the roof of my house." When he had fired fifty shots he came home and said to his wife, "We will have some curry of doves and herons. Go and look on the roof. You will find lots there." She looked on the roof but there was nothing there.

"How is this?" said the governor. "I will go and inquire of Ataplem."

Meanwhile, Ataplem had been to the village and hired a very beautiful girl and hid her inside his mosquito curtain giving her careful directions what to do. When the governor came he called to his wife, "See, here comes his worship. Get ready a meal quickly. What, are you still pounding the pepper? Haven't you finished yet?" So saying, he seized the pepper-pestle from her grasp and beat her so that she ran weeping to the inner room. After a little he cried, "Well, have you not become a beautiful virgin yet?" At this, as she had been instructed, the girl who had been hidden under the mosquito-curtain came out and when the governor saw her, "O my father," he said, "I must have that pepper-pestle." When they had eaten curry and rice, he said to Ataplem, "Now please let me have that pestle." Ataplem feigned reluctance but at last on the governor's handing over all his rings and chains and all the money he had with him, Ataplem let him have the pestle.

On reaching home, the governor struck his wife a blow on the head and she ran weeping inside the house. After a little he called, "Have you not become a beautiful virgin yet?"

His wife came out still weeping: "How should I become a beautiful virgin? With a broken head."

The governor looked at her head and said: "I verily believe Ataplem has been deceiving me. I will go and arrest him."

But Ataplem had run away before the governor reached his house. As he fled, he came to a ferry kept by an old man with his wife and daughter. The old woman was cooking rice.

"Ferrywoman," said Ataplem, "I pray you row me across. I am in a hurry."

"What might your name be," the old woman asked.

"Sunninglaw," said Ataplem.*

"Well, daughter, do you row him across. I am busy."

When they got to the middle of the river, Ataplem took charge of the boat and rowed off with the girl.

"Help, mother, help," she called.

"Help, help," cried the old woman. "Oh fathers, oh mothers, Sunninglaw has run off with my daughter."

When the neighbours heard, they said: "Well, what business is it of ours? If her son-in-law likes to take away her daughter, we can't interfere."

Ataplem rowed up-stream till he came to a place where five hundred dacoits were encamped. Some were sharpening spears, some were whetting swords and some were cleaning guns. When Ataplem saw them, he thought to himself: "Ha, I will cheat these dacoits." So he approached them weeping.

"What's the matter with you?" the dacoit leader asked.

"I miss my dear father so."

"What was your father?"

"He was a great dacoit. He committed many dacoities and was never caught. No sword or gun could wound him. That is why I weep."

"Now, do you possess any of your father's skill?"

"He taught me it all."

"Well, if you were to impart a little to us, where would be the harm?"

"All right. Go and fetch a two-masted boat and turn it upside down and get underneath it. I will compound a drug to inject you. Then you will be dacoits indeed."

So the dacoits went and fetched a large two-masted boat and set it upside down and, as instructed by Ataplem, they divested themselves of their clothes and went underneath

* Son-in-law is *haman*. So of old did an Ataplem deceive Polyphemus.

the boat. Ataplem strictly enjoined them not to come out till dawn. He then took all the clothes and property of the dacoits and went his way. At length he came to the village where the wives of the dacoits lived.

"Whence come you," they asked him.

"I am a soothsayer," he replied.

"Come, neighbours, come," they cried, "here is a doctor of learning come to our village. Doctor, our husbands have gone out as dacoits. Tell us by your art how they fare."

"You must first make me presents—rice, salt, ngapi, onions, chillis and money if you have it." When all were assembled he said, "Fear not. Your husbands are all dead. They have become ghosts. They have no clothes. They will come tomorrow evening. Don't let them come into your houses.

So saying, Ataplem packed all the goods he had collected in a cart and went off. Next day the dacoits came from under the boat and saw that their clothes had been removed. Thinking "That fellow has deceived us," they went to their homes. When their wives saw them coming, "O mothers, O fathers," they cried, "here come the ghosts." So they pelted them with stones and drove them off.

"We are not ghosts," the dacoits cried. "Ataplem has been deceiving you as he did us. He stole all our clothes and all our treasure."

"We also," said the wives, "we also gave him rice and salt and ngapi and silver and gold." So the dacoits and their wives sorrowed for that they had been deceived.

Ataplem journeyed till he came to a certain town. In this town there was a rich man who had a very beautiful daughter. Ataplem went into a ruined monastery and there procured a manuscript book. He then sat him down almost within hearing distance of the rich man's house and pretended to read from the book. "Such a rich man borrowed of me two hundred thousand on such a date at so much interest. In such a month such a rich man borrowed a hundred thousand. Altogether the five rich men have borrowed of me so much."

The rich man overheard him as he read and said, "This is the husband for my daughter," and straightway arranged a marriage. So Ataplem became the son-in-law of the rich man.

He did no work but spent all his time smoking opium. The townspeople began to jeer. "Other folk's sons-in-law trade or speculate or till the soil. But the rich man of our town has got a son-in-law who does nothing but smoke

opium." Then the rich man's daughter said to her husband, "Do you not know how people jeer at you?"

"Wife," he replied, "tomorrow I will set forth to earn my living. Make me a bundle of food."

In the morning he sat down under a banyan tree in the cool shade. When he had laid out the food from his bundle before him he sat smoking opium. Now in the banyan tree there was a Bilu. As he looked and saw the man smoking opium he said, "I have eaten many men. But while others eat rice and curry, this man eats fire. Such a man I have never seen. What manner of man is he?" And the Bilu shivered with fright in his banyan tree.

Having finished his pipe, Ataplem considered and said, "Now, what shall I eat first?" and happening to look up and see the Bilu he called.

"Haik, come down, come down here."

"Lord of benefits, do not eat me," said the Bilu.

"Ha, I have been without food for long. Come down." The Bilu descended crying:

"Lord of benefits, do not eat me. I will give you a magic casket, wherefrom you can take as much gold or silver as you wish. Receive this casket and spare me."

Accepting the casket and telling the Bilu he might go, Ataplem went home and showed the Bilu's gift to his wife. As often as she opened it, it was full of gold and silver, and as often as she emptied it, it refilled. Whereat she rejoiced exceedingly. The rich man also made over all his property to Ataplem, who became a rich man in that town.

J. A. STEWART.

BURMESE GHOSTS.

The Burmese are a singularly imaginative people. Their imaginative powers are peculiar in that they are greatly tinged with superstition. It is true that their imagination finds other outlets, as evidenced, for instance, by their literature where imageries can be pictured only by Burmese minds or other minds soaked in Burmese ideas. But their imagination curiously blended with superstition has created a world of spirits, which is unapproached and unapproachable--literally, because the inhabitants are grotesque in appearance and awe-inspiring in temperament,—figuratively, because it is as distinctively Burman as the national dress itself. None but the Burman knows exactly the exquisite art of trimming his aerial turban and his rippling dress. None but the Burman could tell such superstitious tales, which pervade the very atmosphere of the country.

The inhabitants of this Burmese world of spirits are so different from what we have been accustomed to associate with the spirits in European literature that a few words of explanation may not be out of place. They are not exactly spirits in the sense that they are unwelcome visitors from beyond the grave, the weird occupants of a mysterious world, too shy of the light to reveal to us mortals their real nature. Though they can assume different forms as easily as western spirits, they have a tangible body which requires nourishment, just as human bodies do, and the question of food is with them as with all of us the one engrossing object. Like all of us again they have hopes and fears, suffer pains and afflictions and carry on an endless series of squabbles and brawls among themselves. In fact they form quite a world in themselves, marrying and giving in marriage, rearing up children, whom it is the duty of the parents to educate in their own peculiar habits and customs. They are of interest to us because they live in close touch with us and we may not tell how many of them we have met with in the ordinary course of our life. We have every reason then to suppose that these beings so human-like in character and in touch with us are visible to us. Yet under ordinary circumstances they are quite invisible. And herein lies the child-like simplicity of the Burmese mind which must have invented them at some remote period in the first stages of its infancy. For have not philologists and mythologists contended that the cruder human ideas are the greater antiquity they possess? So just as children may tell and believe tales which are nonsense to grey beards, these ancient Burmese story tellers, quite innocent

of logical induction, have told with inimitable child-like simplicity of ghosts, human in all respects and living among and associating with human beings but invisible to the human eye.

How then do we come by a knowledge of these spirits, so close to and yet seemingly so divided from us? Would not their destiny be as mysterious and unsearchable as that of the Buddha in Nirvāna? This question as strange as the spirits themselves would seem to be unanswerable. But nothing embarrasses the wild fancy of story-tellers. The question is solved by having recourse to a pretty little *deus ex machina* in the shape of a root whose powers are no less potent than those of the herb with which mischievous Puck plays such havoc with the lovers. The potency of the root lies in its power to break the spell which binds the ghosts and present them to our view. When it is dried and held in the hand, we may see the ghosts, monstrous demons of repulsive appearance, deep-throated, broad-mouthed and sharp-tusked. Their proper abode is on the outskirts of the village, in the grave-yard, where they live on such filthy food as dead bodies and human excrement. When pressed by hunger, they think nothing of intruding into the village itself, where they make a thorough search for food. It is generally on such occasions that we meet them and the fact that they sometimes stop and hold a conversation with us (provided we have the magical root with us) shows that they are by nature kindly disposed towards us. They harm us only when they are compelled by extreme hunger, just as tigers turn man-eaters out of a lust for human flesh. Man and ghost then enter into a mortal combat, man trying his best to escape, ghost being anxious not to lose his prey. More interesting than such combats of hunger are those which are undertaken less to appease hunger than to display physical strength. A wrestling ghost, for instance, would measure his strength with a human wrestler out of some uncontrollable propensity, the question of food being of secondary importance. There are again times when a ghost in a sportive mood plays with a mortal, just as a cat plays with a mouse, with this difference—that whereas the mouse is always the victim of the cat, the mortal may sometimes by readiness of resource turn the tables upon the ghost and even become his vanquisher. Whatever the motive may be, in any encounter with man, the ghost usually makes his hideous figure visible and thus the recollections and accounts of these ghostly contests have come to be expanded by the imagination of terrified man into the superb tales that we now have.

Most of these tales are indigenous but have undergone a considerable change, having been modified and twisted according to the fancy of each individual. It is no wonder therefore that we should find them coated with a thin veneer of Buddhism. Buddhism has influenced Burma in many ways and although it arrived in Burma too late to have launched these tales on their misty career, its influence is still seen in the introduction into them of certain Buddhist ideas and beliefs. The very idea of the magical root mentioned above seems to be Buddhist, being found in Pali ghost stories. And some of the ghosts have been made subject to the Law of Karma and so they die and pass away to a happy or miserable existence according to the workings of that inexorable law. In this connection we may mention another spirit, the *Ottazaung* who forms quite a personality in himself. He is the product of a belief which is no less Buddhist than Burmese and differs from the other ghosts in possessing a body which is tangible and visible. We read in Pali books of how a person in ancient India went to bury his treasure in a deep pit, at the foot of a tree or in any other place, which was deemed secure from risks to which treasure of all kinds was exposed in those uncertain times. This belief in the hidden treasure is still strongly adhered to and forms the germ of the *Ottazaung* myth. Such is the care he bestows on his treasure, such is the anxiety with which he nourishes it, being his only resource in times of calamity, such as famine, debt, incurring royal displeasure and so on, that when death steals over him, he is found alas ! to have his last thoughts centred in his treasure; to the detriment of his spiritual welfare. And thus out of the intensity of his last wish and as a sort of punishment for his neglect of the other world, he is reborn as the guardian spirit of the treasure. But as a surfeit of quails brings the deepest loathing to the stomach of the stiffnecked Israelite, so the treasure of his last existence becomes the torment of this existence. His only wish now is to get rid of it, which is done if he can hand it over to a fitting recipient. And so he reveals himself to some belated traveller as a man brooding over his treasure or if the spirit is a female, in the form of a demure young maiden with rich flowing hair and a sweet face, strolling leisurely along. The mortal thus allured by such a fascinating spectacle may be considered the most fitting recipient of the treasure. So for three consecutive nights he falls a prey to the machinations of the *Ottazaung* and dreams of a certain treasure buried in a particular place to which he must repair to take possession of it. But he is bound by

one condition—he must go alone and dig in the middle of the third night, having all along observed the utmost secrecy. But more often than not, the sceptical mortal is too terrified to go alone in the dead of night, perhaps to a grave yard, or else his extreme joy at the prospect of such wealth makes him divulge his secret. And so when he digs for treasure, he is punished by finding the treasure turn into common coal or earth. Thus once more the Ottazaung must guard his treasure until he can find a mortal who has faith enough to carry out his injunctions strictly, when he is rewarded with a rich treasure and the Ottazaung is released from his doom.

This study of the Burmese ghosts does not profess to be exhaustive. Indeed, it would be presumptuous did it do so. It is only an attempt to bring these fanciful beings within the bounds of human reasoning and analyse their character in accordance with human learning. Whatever shortcomings such a method may possess, whatever things it may fail to compass or else may slur over, will it is hoped be readily excused if it is remembered that the attempt is made from a study of the tales that live for the most part in the mouths of the people. A good selection will be given in the later numbers of this Journal. A certain portion have indeed been printed in book-form and from time to time in the local newspapers, which, however, are only an echo of the popular tradition. Whatever the source may be, there can be no doubt that these tales possess a considerable interest for folklorists and mythologists and this alone is an excuse for devoting one's time to a systematic study of them. And it is the earnest hope of the present writer that they will not only entertain people by their intrinsic merit but also induce other gifted minds to unravel the mystery that surrounds them.

MAUNG TIN.

NOTES, REVIEWS, ETC.

NATURAL HISTORY QUERIES.

1. Is there any Zoological prototype for the *pyinsarupa* (ပုလဲ) beloved of Burmese artists ?

I have been told by a learned and tolerably truthful Burman that he had seen in the Palace at Mandalay a live *pyinsarupa* brought from China as a present to King Mindon. The animals which combine to form the *pyinsarupa* (representations may be seen at nearly every large pagoda) seem however to vary according to the fancy (or ability) of the artist and the type does not appear to be fixed.

2. The existence of the ခေါင်း—(a bird as large as a goose with a single leg which has no joint) is firmly believed in by many Burmans. This bird is said to possess the power of speech and thereby to deceive its would-be-captors.

Is there any foundation for the belief in the existence of a single-legged bird ? The ခေါင်း and the ပုလဲ are reported to live in the jungles of the *Himawunta* (ဟိမဝန္တာ) and *elsewhere*—presumably the same country where Sir John Mandeville found dragons to be "quite common."

3. There is a small dried fish, when exposed for sale it presents the appearance of half a fish with only one eye showing. I have been told more than once that in its natural state the fish possesses only one eye and is developed only on one side of the body. These fish go in pairs and when threatened by danger the male and female unite to form a whole normal fish with the full complement of two eyes and consequent increased ability to escape. The appearance of the fish in its dry state or some resemblance to ordinary plaice or flatfish might be sufficient to account for the first part of the story told to me ; can any reader explain or suggest a reason (other than the capping of one good story by a better) for the alleged combination of the two halves into an ordinary fish ?

4. The small flying squirrel is known as the ခုခွေခွေ—why is the larger variety always called the ချိုခွေခွေ ?

5. In certain parts of India shikaries declare that sambhur with heavy heads desiring to get rid of their loosening horns hook them over the low lying branches of trees and swing backwards and forwards. Is this belief found in Burma and has the fact been substantiated ?

6. A large python with a fondness for fish is said to have emptied a pool of water in the dry season by making

his tail and head fast to trees on opposite sides of the pool and swinging his body backwards and forwards so as to bale out the water. Is this tale a mere invention or can it be substantiated ?

MAUNG GYL.

CAVE SEPULTURE.

Near the village of NOTÉ about 8 miles east of LOIKAW in KARENNI, concealed among the hills there lies a long, dark cave with a very narrow entrance, this cave is popularly known as the graveyard of the KYATS (degraded, invisible beings) and contains over 100 so-called coffins many of them still in good preservation.

These coffins, hollowed out from solid logs, vary considerably in size, the average is about 8 feet in length but many are only from 4 to 6 feet while some go up to 10, 12 and even 14 feet. Some of the smaller coffins have roughly fashioned handles at the ends, and occasionally an extra long coffin is found to contain two smaller coffins placed end to end. Some of the coffins are provided with grooves for lids, and several lids are strewn about the cave ; many of the coffins rest on wooden trestles more or less dilapidated.

There are no traces of bones in or about the cave.

No information about the cave or its contents was forthcoming, although it was said that similar caves with similar coffins were to be found elsewhere in Karenni and in the Shan States east of the Salween. Some of these other caves were said to contain bones (apparently human) which would seem to show that cave sepulture was formerly practised by some of the inhabitants of these regions. Perhaps some reader can throw light on the use made of these caves.

MAUNG GYL.

A CONUNDRUM WITH A SUGGESTION.

In some parts of Burma a mile is commonly called ငါးတိုင်. What is the derivation of this term ?

The ordinary measure of distance is a *daing* (တိုင်) said to be equivalent to a little over two English miles (although villages 3 daings apart are seldom nearer than 10 miles.)

Ten *daings* are said to be a day's journey commonly called ခရီးတစ်ရက်.

The existence of a numerical relationship between
 ငါးရာတွင်း (*within 500 measures ?*)
 တစ်ထောင် (some corruption of one thousand measures ?)
 and သိန်း (a distance of 10,000 measures ?)
 seems probable ; the unit would then be a measure of about
 twelve feet—is there any record of such measure being used
 in Burma ?

MAUNG GYL.

A PECULIAR AFFLICTION.

Every Burman knows what is meant by a နေဝိတိသဉ္ဇိမ္မိ ; the cause of this affliction can often be traced back to some sudden shock upsetting the mental balance, the result is a tendency to become disconcerted at any sudden or unexpected noise or movement and to imitate the actions of the person towards whom the attention of the subject is directed. Recently I saw two cases of this, one was an elderly woman who several years before had lost her husband and the whole of a large family of young children from epidemic disease within a week, the other was a young girl, an actress, whose lover had been stabbed by a jealous rival before her eyes. To shout loudly or to clap the hands at either was quite sufficient to produce extraordinary results ; every action was copied and every suggestion carried out with ludicrous results, non-existent moustaches were twisted carefully, imaginary insects were pursued and captured, dogs were attacked and driven off, fictitious bites were carefully dressed, etc., etc., just as by hypnotic suggestion.

The girl declaimed with suitable gestures several passages in various languages quite unknown to her, and the woman hid under the table at a suggestion that the police were coming.

Although absent-minded to a degree in the ordinary affairs of life the girl was a good actress and very seldom forgot herself on the stage. I saw her perform several times and only once, at a sudden onslaught on the big drum, was she for a moment at a loss.

Women so afflicted are generally looked after by their relatives, are seldom allowed to go to *pwés* lest they create a disturbance by unwillingly imitating the actors, and are not allowed to wear jewellery without an escort as a mere suggestion would be enough to cause them to take off and throw away their bracelets, earrings, etc.

ascertain the date of the earliest agreement ; the earliest letter in the collection I examined was dated 1181 B.E. It announced the safe return of the Chief of Chiengmai from WEINSAN, where he had gone on duty at the orders of the King of BANGKOK, and forwarded for acceptance in token of friendship by SAWLAPAW Chief of Karenni, a WEINSAN *da* of special quality.

Presumably the buffalo whose horn is still preserved was slaughtered in commemoration of the alliance of B. E. 1217 witnessed by another document bearing date Tabaung lasan 6th., 1217, B.E. This sets forth a friendly alliance between the Chief of Chiengmai with his 32 relatives and officials, and the three Chiefs of Karenni, Sawlapaw (Chief of Kantarawadi), Kyebogyi and Kyebogale (now Naungpale) described as relatives of PABAN the overlord and Chief of the whole of KARENNI.

The boundaries between the two countries are defined and the treaty binds each party to consult and to act in concert with the other in all circumstances and in picturesque language unites the contracting parties like two plates of gold welded into one.

Sacred water was drunk and a buffalo slaughtered and eaten on the spot with due formality, the head of the victim being placed towards the source and its tail towards the mouth of the SALWEEN river.

A horn of the animal was taken by each party and the friendship declared was to continue so long as the buffalo horn remained crooked, so long as the Salween river was dangerous and until the cave of the royal white elephant was swallowed up by the earth.

(With reference to the Salween the expression used in the Shan copy of the original is HAI which may mean "to be dangerous" or "to disappear," according to the tone. The latter meaning is that employed by the Burmese translator of the YUN original but the former seems preferable ; it is certainly more picturesque and to any one who has travelled on the Salween in its upper reaches the image will require no elaboration.)

This alliance is noted as being the latest renewal of several previous similar engagements.

The alliance thus renewed was apparently not allowed to fall into neglect for a later letter from the Chiengmai Chief (whose officials and relatives are now shown as 37, and whose honorific titles occupy several lines,) refers to the satisfactory settlement of a dispute between Shans and Karens over 20 buffaloes and of a similar dispute between YUNS and Karens over 60 buffaloes ; it refers also to the

appointment of three Commissioners to take a census of cattle and buffaloes returned at 1319—the object of this census is not explained but presumably it referred to cases of dispute.

This letter notes that intercourse and rights of trade between the two countries are free and unfettered and concludes by a reference to the previous treaty document and the expression of a pious hope that the good relations existing may continue as before.

Another letter refers again to the alliance of friendship and likens the succession of rulers to bamboo shoots springing up afresh in an old clump, it points out that gold and silver if not made use of are of no more value than common stones, and even brothers if there is not love and affection between them are just like strangers. The application of these platitudes is found in a cordial invitation to the Karenni Chiefs to visit CHIENGMAI or HMINELONGYI in the hope that the alliance may be fostered and may become as enduring as the earth and sky.

An enclosure to this letter is a general order from the 32 rulers of CHIENGMAI to all the villages on the way to make preparations for the suitable reception of the Karenni Chiefs on their journey.

The present Chief of KYEBOGYI has in his possession a bullock horn mounted in silver, with a lid engraved with leaves and berries and enclosing an oval yellow stone. The horn bears a shield with the following inscription :—

“ The token of Friendship

Between

EDWD. O'RILEY ESQRE

Asst. Commr. of TOUNGOO

and the Chiefs

KYAY-HPO-GNAY and KYAY-HPO-GYEE

with the Subordinate Village

Chief of the Western Division of

KAREN-NEC

The Ceremony of Fraternity

having been performed

at the village of KYA-HPO-GYEE on the 16th January

1857.”

The KYAY-HPO-GNAY referred to is the state now known as NAUNGPALÉ, and the Subordinate village Chief is the Chief of NAMMEKON.

Mr. O'RILEY (the spelling is that given on the inscription on the horn, the name is spelt in at least three different ways on a road in TOUNGOO called after this officer,) was one of the first Europeans to visit Karenni and the record of his travels is interesting reading, his opinion of the Karenni whom he describes as arrogant, savage, filthy and cruel and as living in a state of perpetual warfare, is the reverse of flattering.

It was rather interesting to see still preserved at KYEBOGYI a letter dated 1875 from Colonel D. BROWN, Commissioner of Tenasserim, fixing dates for an interview with the KYEBOGYI Chief either at KAWLUDO in PAPUN or at TOUNGOO, and a later letter dated 1879 from Col. DUFF (Commissioner of the same division) in which the writer was evidently much puzzled by a report that SAW-LAPAW of KANTARAWADI had established a force on the HPA CHOUNG (between PAPUN and KARENNI) and destroyed certain boundary pillars. In both these letters the Chief Commissioner is referred to as the ruler of three kingdoms (evidently Arakan, Tenasserim and Pegu Divisions.)

MAUNG GYI.

THE ARI OF PAGAN.*

We are apparently called upon to change our views entirely about the Ari, the monks of Pagan whom King Nawrata disestablished. The very name it appears is wrong. It has ordinarily been explained to be the Pali Ariya, which means "the noble." But already in 1899 Mr. Andrew St. John pointed out that the orthography is wrong and that the true word is Arañ, which corresponds to the Pali Araññaka, which means the "jungle-dwellers." There was always a certain amount of irony in styling "nobles" those who, from all we have hitherto been led to believe, were distinctly ignoble, or at any rate, reprehensible in their ways. The Araññaka at any rate does not lead us to expect so much. It is applied to all ascetics, whether they are Brahmans or Buddhists, who lived apart in the jungles. But the Pagan Ari were not ascetics of the solitary kind at all. They lived in monasteries, wore black garments

* From the *Rangoon Gazette*.

and were the leaders of the people in serpent or dragon-worship. They had moreover the *jus primae noctis* over all brides. They have hitherto been looked upon as the ministers of a degraded Buddhism, corrupted by both Tantrism and Sivaism, but this is quite a mistaken view according to M. Louis Finot who writes about them at some length in the *Journal Asiatique*. When Anawratha of Pagan deposed them from the position of ministers of the state religion, on his conversion to the Southern Canon of Buddhism, he did not put an end to them altogether. They were not in fact definitely suppressed by royal decree until the middle of the fifteenth century. Up till that time the King of Burma went once a year to Mount Poppa, south of Myingyan, to worship the golden heads of Mahagiri. With him went all the people, headed by the Ari, and there were many bloody sacrifices to the Nats. The slaughter of offerings was in fact the chief act in the Ari ritual and the heads of animals were hung round the pillars of the temple, just as they are in the houses of the Chins, or in the skull avenues of the Tame Wa. There is a mention of the Ari as late as 1498 in an inscription discovered by Mr. Taw Sein Ko and reported in 1909. But though there were no Ari, the spirit festivals held by the Burmese Court to the Thirty-seven Nats of Burma are no doubt a memory of the old cult of the "forest-dwellers," and Min Magayi remains the household nat of all Burma, though the Golden Heads of Mahagiri are now in the Phayre Museum.

M. Finot discusses these Ari very fully in his paper and comes to the conclusion that they were priests of Hinduism rather than Buddhist monks and he finds traces of them in Siam and Cambodia. The description of their rites certainly has nothing in common with Buddhism, any more than their black robes had. The worship of the Nagas and their meat offerings are absolutely contrary to the doctrine of the Order of the Yellow Robe. The monastic life was the only thing common to them and monasticism was no less practised by Hindu ascetics. They are indeed referred to as "false Sramanas" in Mrs. Bode's edition of the *Sasana-vamsa*, though there is no mention of them by name and their most characteristic rites are only obscurely hinted at. There were, according to this authority, thirty thousand false sramanas in the country of Sammuti, who had sixty thousand disciples. They had the following doctrine: "If a man takes the life of another he can free himself from this sin by reciting a certain *Pareitta*. If any one has killed father or mother, and wishes to absolve himself from this terrible crime, there is a *Pareitta* which, if he recites, will

do this for him. If any one is about to marry his sons or daughters, he must first hand them over to the Asariyas. Whoever transgresses this rule incurs great demerit. Those were the lying doctrines which they taught to the people." There is only an exceedingly vague and ambiguous allusion here to the supposed *droit de jambage* credited to the Ari. M. Finot refers to similar practices in Siam and Cambodia and the Philippine Islands and concludes that they were really a ritual ceremony practised by the first inhabitants of these countries, before they were colonised by Hindus. After this colonisation the ritual was carried on by the new missionaries, Hindu or Buddhist, just as there are modern missionaries who wink at ancestor-worship among their converts. M. Finot thinks, therefore, that we might look upon the Ari, not so much as degenerate Buddhists, but as propagators of Sivaism if it were not for one thing. In the land that was Ciampa and in Cambodia there are images of Siva by the hundred, especially in the form of the Linga but it does not appear that there is a single example in Burma. On the other hand there are distinct signs of Vishnu worship at Thaton, Prome and Pagan. Three fine bas-reliefs have been found at Thaton, one representing Vishnu Caturbhya seated, the two others Narayana lying on Ananta with a lotus springing from his body supporting the three deities of the Trimurti. Prome at one time took to itself the name of Pissanu-myo, the town of Vishnu, and one of the discoveries of General de Beylie there was a bas-relief of Vishnu Caturbhya standing on Garuda. At Pagan there is a temple obviously consecrated to Vishnu, and there are a number of images of him, while the outside walls are decorated with bas-reliefs of the ten avatars. All this is against the belief that Sivaism can have been the religion of Burma before the eleventh century. The serpent worship attributed to the Ari also points to Vishnu, who is often represented sitting on the many-headed dragon. On the other hand the blood offerings are as much opposed to Vishnuism as they are to Buddhism. On the whole it seems most probable that the faith of the Ari was a survival from barbarism which had adopted certain Indian rites to cover its savagery. It is not merely the images and the decoration of Prome, Pagan and Thaton that show the great influence Hinduism had on early Buddhism in Burma. The great number of Sanskrit and Pali words point to the same thing. This is especially significant in the Talaing inscriptions, because they were set up in a country which was one of the centres of the Southern Buddhist

Pali canon. There are plenty of Sanskrit words retained down to the present day.

The conclusion which M. Finot comes to is that the discoveries made up to now point to the existence of three religions in ancient Burma ; 1 Hinduism, in the shape of Vishnu worship which was practised in Pegu (Thaton), Prome and Pagan, 2 Mahayana Buddhism, proved from Tibetan sources and introduced about the fifth century, probably at the same time in Upper Burma and in Pegu. It was greatly affected by Tantraism. 3 The Therawada, or Hinayana Buddhism, introduced in Pegu at a date which is not yet determined and from there taken to Pagan in the eleventh century by Anawrata. Though we are not able to fix with certainty the time when Singhalese Buddhism reached Burma, the Prome discoveries make it certain that it was there five hundred years before it penetrated to Upper Burma. The proofs lie buried in the ancient cities of the Province and it is a duty which we owe to our Buddhist fellow subjects to carry on the work of research.

NOTE ON THE DERIVATION OF THE NAME OF "PROME."

Whether the alleged form (Supaññānagara) was ever really used as a name for the town of Prome, is a question of fact to which I can contribute no direct evidence but the name strikes me as being quite a natural and normal one, of the "scholarly" kind. Such names were sometimes manufactured on the basis of pre-existing local names. I need only give, as one instance out of many, the well known Pāli name *Muttimanagara* of Martaban, which was certainly formed from the Talaing name Muh-tma' (of which Mat-tma' is, I believe, the more usual modern variant). Similarly (I conjecture) ပြေ suggested (prajñā, paññā), as a suitable ingredient for the classical appellation that scholars were looking out for, when they wanted to give Prome a literary name.*

*On my view of the matter the bare possibility of ပြေ being derived from (prajñā) is immaterial. But I may point out that there are scores of Sanskrit words in Burmese, that this particular one was certainly quite well known to scholars, for it is found in the Burmese text of the Myazedi inscription (circa 1100 A.D.), and that the Burmese pronunciation of it to this day points distinctly to the Sanskrit and not the Pali form, as has already been noticed in this discussion. The Talaing ပြေ, on the other hand, must have been taken from the Pali, because the Talaings preserve *r* unchanged in such a position.

No doubt this involves the view that ခြေ was formerly pronounced prañ, and for my own part I have very little doubt that it was. I can see no reason whatever for the supposition that the Burmese ခြေ and the Talaing ခြေ are unconnected and distinct words. Referring as they do to the same places, which lies just between the old language-spheres of the two nations, it would be a most extraordinary coincidence if these two forms were not variants of one original. In my view the older form was prañ. We know from the Talaing inscriptions that in that language final ñ was common in the 10th. and 11th. centuries but had been replaced by *n* in the 15th. That is the general rule, the only exception I have come across as yet being that final iñ turns into *en*. Therefore if the original name was prañ the Talaing form *pran* would be a perfectly regular modern resultant.

The only possible objection to the identity of ခြေ and ခြေ seems to me to be the rooted idea that final ခြ in Burmese was never, even in the earliest times, pronounced as (ñ.) I cannot follow that train of thought at all. In Talaing the pronunciation of final ခြ was certainly (ñ.) for otherwise we should not find it represented, since the 15th. century, by *n*. Now the Burmese got their alphabet from the Talaings in the 11th. century, that is to say at a time when final ခြ was still pronounced (ñ) in Talaing. What reason is there to assume that the scholars, probably mostly of Talaing origin themselves, who first wrote down the Burmese sounds in the Talaing alphabet, used that alphabet in a way quite different from what they had always been accustomed to in writing Talaing? Surely the presumption is that they made no unnecessary changes but wrote ခြ because they heard (ñ.) and for no other reason whatsoever.

As to the ultimate origin and meaning of ခြေ, I fear I can make no suggestion save the negative one that it does not appear to be derived from the old local language "Pyu", which seemingly allowed no final consonants at all.

I suspect that the form *Prome* used by Europeans is due to a Portuguese modification of the Talaing form. The Portuguese, as is well known, had a habit of turning every final nasal into a nasalized sound which they usually represented in writing by *m*. They also went so far as to nasalize (and consequently tack an *m* on to) words ending in a vowel or a faint consonant such as *h*. Numerous instances could be quoted, but *Pam* (for Pahang in the Malay Peninsula) will serve to illustrate the one set of cases, where there really was a nasal originally, and *Tenasserim* the other. It is worth pointing out (from "Hobson-Jobson")

that Pinto (1545) has *Prom*, Bocarro (circa 1609) *Pren*, *Prom* and Porão (this last showing the phonetic value of the Portuguese *m* as a nasalization), while Baker (as late as 1755) calls the place *Prone*, which I believe is pretty near to its Talaing pronunciation.

C. O. BLAGDEN.

PHILIP DE BRITO.

The Talaing Pegu Chronicle (edited by Schmidt) styles this personage ကပ္ပိတံဇာရာ (kappitān jarā.) I think this ought to be (kapitān jarā,) but anyhow it represents the title of Captain-General (in contemporary Portuguese *Capitam Geral*) which was actually conferred upon this adventurer. The final *l* of course had to be dropped because Talaing of the 17th. and subsequent centuries admits no final *l*.

Is De Brito's Burmese nickname Nga Zinga derived in its turn from the Talaing version of his title? I should have supposed that jarā would be turned into zāyā, just as the Burmese *zayat* represents the Talaing ဇာယာ *jarap*, but one must be prepared for such irregularities sometimes, particularly in proper names of the popular kind.

C. O. BLAGDEN.

POWERS OF HEAVEN AND EARTH.

Although there is at times a tendency to talk of the Burman Village, and endow it with a Community and Corporate Existence any close enquiry into the organisation of the Burman State has always shown that its basis was not territorial, but tribal, the bond between man and man was personal, not local.

In Pegu the British found the revenue collected through, and the magisterial authority invested in, not the heads of each village, but the "heads over the Karen of each Township, over the fishermen, and over the brokers, over palm juice drawers and silver assayers, over the ploughmen of the royal lands and the cultivators of the royal garden." This is the organisation pictured in the records of the settlements of 1145 and 1164 B. E., (1784 and 1803 A. C.), and it did not readily give way before the organisation introduced on the annexation of Pegu with the village as the unit. For

some years there were difficulties with men claiming to be hereditary owners or wardens of the fisheries (Inthugyis). The tradition remained so long as 1880. It is mentioned in the Gazetteer of that year that those set in authority by the British took a long time to "understand that they had jurisdiction over all residents within their charge without reference to their more personal jurisdiction."

It was the same in Upper Burma. The settlement of 1127 B. E., (1766 A. C.) shows that there were hereditary heads over the brokers, the bazaar sellers and the ferrymen. There were then four lines of hereditary head ferrymen, and in 1886 there were still four lines, while to the present day the representative of one line has a grievance against the present administration for auctioning his ferry to the highest bidder. The Cavalry, the Fusiliers, even the peons and cooks and sweepers were similarly organised. And I believe that the ecclesiastical organisation of Upper Burma remains unchanged to the present day. The Bishop is not, so to speak, Bishop of Bloomsbury, but Bishop of the Broad Churchmen.

Of greater interest however is the fact that the higher powers were and still are thus regimented. Very little is known about the Nats of Burma. There is a Burman "play book" giving their names and physical appearance, with the appropriate rites and chaunts, and on this is based the handsome volume by Sir Richard Temple. But this only deals with the thirty seven nats of national celebrity, there are many others of less fame. All of these appear to be tribal and not territorial deities. Ordinarily of course the tribe inhabits a definite area, and in such cases it is difficult to distinguish between the spirit as guardian of the locality and as guardian of the people. And casual immigrants are rapidly absorbed, so that although the first generation may worship their ancestral gods, by intermarriage they will fall under the protection of the gods of the locality, and in the course of time lose sight of their peculiar guardians. There are thus two factors continually at work converting tribal into territorial gods. This tendency to change the status of the nats will probably be accelerated under the economic conditions of the present day and it is therefore worth while to put on record a few facts which have come to notice.

It was in Lower Burma that the matter first attracted my attention. But at that time I did not appreciate its full significance and made no note of it. I can not be certain therefore that my facts are correct. But so far as I remember U Yin Gyi is the guardian of all those whose ancestors have inhabited the regions of brackish water. Immigrants from

Upper Burma do not appeal to him for aid, but to the spirit to whom their ancestors have looked for aid, in Upper Burma. In the upper province however the fact has repeatedly attracted my attention.

Before the 'shinpyu' ceremony the boys are presented at the village monastery and also to the local 'natsin'. It often happens that one or more of his parents have immigrated from another village, and in this case instead of presenting the boy before the local 'nat' they either have to take him back to his parental village, if it is near enough, or to pronounce the formula without taking him before a shrine. Some villages are composed in fairly equal proportions of the adherents of two or more nats. In these the inhabitants can often allot each family to its ancestral guardian.

Such instances often throw a light on the history of the village. Over the greater part of the cavalry country of Myingyan the guardian spirit is the Myin-byu-yin, the Lord of the White Horse. Within this area there are a few villages whose inhabitants do not own allegiance to this power, and in many villages there are isolated families which do not claim his protection. Enquiry sometimes shows that these villages did not belong to the cavalry caste, or that the isolated families are the descendants of immigrants in the recent past. Outside the Cavalry country there are few adherents. But villages are sometimes found where the Myinbyu-yin is owned. For instance the village of Nwabyin is subordinate to Taungtha, which is a non official village, hereditarily composed of 'athis' or non officials paying a money tax, and not rendering official service. I noticed however that the village natsin contained a figure of the Myin-byu-yin, and that judging by the numerous red scarves hung up, he had a numerous clientele. According to the theory that the bond was personal and tribal this village, owing allegiance to the Myin-byu-yin, should have been a cavalry village independent of Taungtha. It proved that until quite recently it had belonged to the cavalry country, but that shortly before the annexation the then thugyi of Taungtha had successfully asserted rights over it. The people themselves had never acquiesced in his claim, and although they were no longer called upon to render service in the cavalry they continued to propitiate the guardian spirit of their regiment.

Talok-myo was one of the Burman divisions of the district. The inhabitants had to provide service in a regiment of fusiliers, 'The Company of Golden Fortune.' But here also some villages are to be found where the Myin-byu-yin

is propitiated. In this case also enquiry showed that the villages had originally belonged to the cavalry regiment.

A large number of minor instances might be cited. But these are sufficient to suggest that the line of enquiry is worth conducting over a wider basis. If people of one tribe migrate to a territory inhabited by another and still retain their allegiance to the guardian spirit of their tribe it should be possible to re-construct many of the larger influences and movements of Burmese history which must otherwise remain unknown. One instance may be suggested. There is a local tradition that the Shans fought the Burmans for the occupation of Popa. The Shans in the old traditions of the Burmans are, I understand, identified with the Pyus of Prome. The Pyus of Prome are also connected in tradition with Ari worship, which seems to have been interwoven with the older animism. The two nats of Popa are fabled to have come down from Tagaung. They are at the present day the two leading deities in the 'indigenous pantheon.' If the Popa Nats were the deities of the Pyus, their present pre-eminence is accounted for by the dominant position once occupied by the Pyus in Burma. This is mere speculation, and is only put forward as a suggestion that a study of the present localisation of the nats may give the clue to many tribal movements in former times. For as to the fact that people moving from place to place ordinarily retained and still retain allegiance to their tribal deity there can be no doubt.

Another point of interest arises. To these tribal nats, the powers of heaven, the people appeal for protection against harm. Local gods, the powers of earth, are malevolent and evil. It is within the shade of an old tree outside the village that the devil lurks. This piece of forest land is banned, it is unsafe to break a twig there. This holding remains uncultivated because it is cursed. It is only safe to cross this stretch of marsh in daylight. This house is the dwelling place of ghosts. It is a strange allegory this, that the gods of evil are circumscribed in place, while the helpful gods of their imaginings travel with them for protection. This of course is not merely a Burmese invention, it was the same when Jehovah marched with Israel against the gods of Canaan. It is a rude figure expressing their instinctive recognition of man's laborious and doubtful mastery over nature.

But these speculations are beside the point. The main object of the present paper is to suggest the value of a detailed enquiry into the distribution of nat worship at the present day.

J. S. F.

A FURTHER NOTE ON THE WORD TALAING.

At page 246, Vol. II, Part II, of the Journal of this Society, Mr. C. D. in his note on the word *Talaing*, referring to an inscription dated B. E. 469=A. D. 1107, says that that word has been in use long before it was thought to be, and thinks that it was probably in use among the Burmese in the time of King Anawrata in the 11th century A. D. In support of the above I am glad to be able to give below another inscription, (1) dated B. E. 444=A. D. 1082, wherein the same word "Talaing" occurs, thus taking us back a few decades further and bringing us within a few years from the end of the reign of King Anawrata (A. D. 1044-1077). (2)

TRANSCRIPTION.

- (1) စောလူမင်ကြိတည်တင်မူသောင်သက္ကရစ် ၄၄၄ ခု မင်လူတော်မူ
သောစာ
- (2) တိဝတ်မူကား နိခရိန်တွင်းစချက်တွင်းမြေ ၇၀မြက်နှိုက်မြေ။
၃၀။H
- (3) ပေါင်သောမြေတင် ၁၀၀။တန်လိုင်Hင်တွင်လဲကြိတစွက်လဲတ
စွက်။H
- (4) နောက်Hင်တွင်မူရင်ခွဲလဲ။ ညောင်ရှေ့ခွဲလဲယင်သဲ။ တန်လိုင် Hင်
တွင်ရေလော
- (5) ငါ့ဝဲ။ မင်လဲHင်တွင်မူရင်သဲခွဲ။ ၀။ စည်သူမင်းဗြဟ္မတင်မူသော။
မင်ကြည်ယုန်လှန်ဝံက
- (6) နိဟောက်လဲ ၁၀။ စည်သူမင်းဗြဟ္မသောကျောင်ကြိဝတ်ကွန်တင်
၅၅ . . . Hပေါင်သော့
- (7) ၅၁၀။ Hခက်ကာ ခါထိပေါက်ဟောက္ကာကျောက်ဆောက်
မြင်မူသင်္ဘောတိလူသော
- (8) တနောင်ကန်ဟောက်Hထက်သော။၁၀။တောင်ကာ။

(1). The inscription was found among those collected by King Bodawpaya, and placed originally near the Sin-gyo Shwe-ku Pagoda, but now removed to the Patodawgyi Pagoda, Amarapura. The whole collection has now been transcribed into modern Burmese characters and printed. It is expected that the volume will issue from the Press in a few months' time.

(2). This date was taken from the "Jātā-bôn-Yazawin" which is considered to be more trustworthy than the *Hman-nan*. (See para 44 at page 16 of Mr. Taw Sein Ko's report on the Archaeological Survey of Burma for the year ending 31st March, 1911).

TRANSLATION.

- (1) (The year) in which the King Saw Lu built (this pagoda) is Sakkaraj 444, (3) and the land which the King dedicated to the pagoda
- (2) is comprised of 70 (plots of) land at Sagyet, 30, at Chet, within the district of.....
- (3) totalling 100, and of one large plot, and one small plot, of paddy land in *Tanlaing-in*
- (4) of Mayingwè paddy land at Anauk-in-ngè, of one pè at Nyaung-she-gwè, at Tanlaing-in
- (5) of 2 pès of land that has to be watered, and of one and a half pès of *Mayin* at Min-dè-in. (The land) dedicated by Sithū Min Hla (to this pagoda) is, below Lôn Wun *Kan* (lake) of Mingyi Yon,
- (6) 10 (plots of) paddy land. The land dedicated by Sithū Min Hla to the great monastery is 55 (plots of land) for cultivating betel, totalling
- (7) 510 Above..... is Khādibauk, and below are Kyauksauk and Myinmu. (The land) dedicated by (the monk) Thingahti is
- (8) below and above Tahnaung *Kan* (lake), 10, On the South.....

The word *Talaing*, occurs in lines 3 and 4 and is spelt *Tanlaing*, in the same way as in Mr. C. D's inscription. It is used here as an appellation or name of a certain lake, perhaps in commemoration of a certain event connected with the *Talaings*. This fact would probably take us right into the reign of King Anawrata, if perhaps not earlier, for the event after which a certain place is called will occur some years before the name becomes popular.

The inscription records the dedication of land to a pagoda and a monastery by Kings Saw Lu and Sithu Minhla (4)

(3). This date falls outside of that assigned by the *Hmannan* to the reign of King Saw Lu. According to it King Saw Lu reigned from B. E. 421-426 (A. D. 1059-1064). But if we accept the date given in the "Jāta-bon-Yāzawin", B. E. 439-446 (A. D. 1077-1084), the date in the inscription fits in very well, and the construction of the pagoda took place two years before the death of King Saw Lu.

(4). There were two Kings with their names ending in *Sithu*: Alaungsithu, B. E. 473-529 (A. D. 1111-1167) and Narapatisithu, B. E. 535-572 (A. D. 1173-1210). It is not certain to which of them the name in the inscription refers; most probably Alaungsithu is meant.

The inscription was put up probably in the time of Alaungsithu, i.e., about 50 years after the reign of Saw Lu. This is borne out by the archaic character of some of the words; for example, ဝေဇ် (l. 1) for ဝေဇ် (a pagoda), ခရိုင် (l. 2) for ခရိုင် (District), ဝေဇ် (ls. 3 and 4) for ဝေဇ် (Talaing), ပဲ (ls. 4 and 5) for ပဲ (pè=about 2 acres).

and a Monk ; therefore it is not contemporaneous with King Saw Lu. But there is no reason to doubt that the name *Tanlaing In* has been kept intact without any attempt to obliterate the original that existed in the time of King Saw Lu.

MAUNG MYA.

TRUE AND FALSE PAGODAS.

One often comes across pagodas which have apparently been dug at to get whatever treasures there may be in them, and it seems probable that such tampering or destruction may have been done by Buddhists or other persons who have no religious sentiments in them. Or, can it be that such pagodas were not built with any religious object in view but solely for the purpose of hiding treasure when the Mons were conquered by the Burmans ? If the last, what are the characteristic features which distinguish a true or genuine pagoda from a false one ?

W. G. COOPER.

A GRADUATED PALI COURSE.

Pali grammars to be successful should discard the antiquated garb of Kaccāyana and Moggallāyana. These classical works are like a book of riddles to beginners. Not that they are to be despised. They are indeed the corner-stone of the study of Pali. The amount of matter co-ordinated in them is simply marvellous. But they are sadly deficient in the method of instruction, which is not at all what is to be expected from a grammar written on modern lines. No wonder, considering the high antiquity accorded to them. It is for modern grammarians to improve on them in the direction of utility and adapt them to the wants of modern students. No one would now dream of competing for the Historical Tripos with Sir Walter Raleigh's History of the World alone. No one should take up these classical Pali grammars unless one is a scholar.

A Graduated Pali Course by the Rev. Sūriyagoda Sumanigalo of Ceylon is an attempt in the right direction. And as far as attempts at reformation are praise-worthy, we hail this new work with delight. But we regret to have to say that the attempt is not as successful as it is expected to be. The author has followed the antiquated method to a greater

extent than the modern scientific one, and his book suffers. As a hand-book for beginners, it is too confused in the arrangement of its lessons. Often the explanations are far from illuminating; see for example *para* 101 *page* 164. And some of the rules, which should be presented to the minds of students as clearly as mathematical equations or chemical formulas, are rather loosely stated or too succinct. One rule does not strike us as being more important than another. The result is that the student will be lost in this bewildering maze of indifferent statements. What he wants is a sure guide to lead him safely on avoiding the lesser rules and paying more attention to the important ones.

Apart from the general plan of the book there are technical defects. It appears that the author has called the past participle in *ta* as *passive* or *active*, probably according as the meaning is passive or active. See *page* 158 where *pūjita* is *pass. dec. p. p.* and *sannipatita* is *act p. p.* It is difficult to approve of this method, since the *active past participle* is quite distinct from the *passive past participle* both in meaning and formation. These two participles have been hopelessly confounded in *para* 70 *page* 150. *Hi* appears to be wrongly given for $\sqrt{\text{dah}}$ or $\sqrt{\text{dhā}}$ in the derivation of *samāhita* (p. 77) and *supanihita* (p. 95). The rendering of *Upa nikkhe kahāpanam* (p. 173) as *nikkha* is less than a *kahāpana* does not coincide with the meaning of *Upa* as denoting *inferiority*, according to which, the sentence should translate: *a kahāpana is less than a nikkha* (*Upa* being constructed with the *loc. nikkhe*).

Most of the sentences in illustration of the uses of different cases, as for example those given in *f g h i* on *page* 166, should not be given at all. They have been framed by or after the classical grammarians as possible uses for particular cases and will only embarrass the student. The Pali sentences for exercise are judiciously given, generally being quotations from the pitakas. But will not the student find those toward the end of the book to be a little beyond his power? The vocabulary at the end is a very useful part of the book. Thus stands the book, with its great mass of information, which only requires a more judicious arrangement to make it one of the best books on the subject.

M. T.

THE INDIAN THEATRE.

BY. E. P. HORROWITZ.

Mr. Horrowitz has written a perfectly delightful book on the *Indian Theatre*, which forms a companion volume to his *Short History of Indian Literature*. The author is fully aware of the mist of darkness in which the origin of the Hindu drama is lost and out of deference, as it were, to the conflicting views on the subject of eminent authorities, has refrained, to a large extent from indulging in theories of his own. He has been content to give us a brief sketch of the Sanskrit Drama and the result is perfectly satisfactory:—an interesting picture drawn with considerable skill of Hindu life and manners as revealed by the drama.

The author's aim being to present his subject in as popular a style as possible, only the well-known plays are analysed, the account of each masterpiece being made charming by a judicious selection of the best translations of the play. A good feature of the book is a fair sprinkling of foot-notes, which are a model of what such notes should be. They are as interesting to the general reader as important to the scholar and testify to the sound scholarship and mastery of the subject on the part of the author. A few instances are : *heathen*, p. 15, *rook*, p. 117, *pelican*, p. 138, *punch*, p. 155 and *morris*, p. 160.

M. T.

 THE SATAKAS OR WISE SAYINGS OF
BHARTRIHARI.

The Satakas, or the Centuries, are the Wise Sayings of an Indian sage, Bhartrihari, who lived, some say, about the 9th Century, A. D., or others believe, in the second century. Very little is known about him except that tradition represents him as the brother of King Vikrama. Even the origin of these aphorisms hovers between two conflicting views : that, on the one hand, they are the outcome of his life of devotion, his false wife having made him turn ascetic, and that, on the other hand, they form a sort of anthology of the sayings of various wise men. The sayings themselves are quite in keeping with the Hindu spirit, breathing ascetic austerities and denouncing the pleasures of life. Some verses inculcate very pure morality and show a sound criticism of life ; a good one-third are the pessimistic utterances of a neurotic woman-hater ; still some more verses strike us

as self-contradictory : for instance, "If he possess perfect wisdom, why should he strive for wealth?" (Niti, 21) would not prepare us for such a line as in verse 39 "let us keep a firm grip on our money, for without this the whole assembly of virtues are but as blades of grass." We read in verse 103, "What is the most perfect happiness? Staying at home" which seems to sound like a discordant note, unless happiness is judged from the point of view of a worldly man of the truest type. However high may be the level of excellence attained by these sayings, they are on the whole decidedly inferior to the Buddhist Dhammapada. And the author anticipates this when he confesses in Ch. II Verse 51 rather abruptly that "Although I have given careful thought to this matter, I know not by what strict penance this perfect state may be reached." Perhaps it may interest scholars to know that Vairagya Sataka 40 is probably one of the compositions of King Muñja of Mālava, though Sārṅgadharapaddhati (4102) attributes it to Bhartrihari. (*vide* Dasarūpa—by Haas. Columbia, 1912 p. XXIV note 1).

An important feature of the book is the masterly introduction by the present translator of the Wise Sayings. Mr. Kennedy treats of the Four Castes, summarizes the doctrines of the Six systems of Philosophy, emphasizes the importance of the Bhagavad Gīta and explains the Vedas, casting many a quick but sure glance at less important things. The result is a safe guide to the study of Indian Philosophy, which should be especially valuable to beginners or the general reader.

M. T.

BACTRIA, HISTORY OF A FORGOTTEN EMPIRE. (Indian under Greek Rule.)

BY H. G. RAWLINSON.

Ever since the study of that interesting Pali book, *The Questions of Milinda*, was undertaken by scholars, a considerable amount of ingenuity has been expended to discover the exact historical value of that work. Some have looked upon it as little more than an airy fabrication, while others are more hopeful. Whatever the truth may be (it is not our purpose here to enter into the technical discussions) the book acquires an additional interest in that it concerns a historical personage, Menander, King of Sāgala. The vexed point is whether what we know of Menander from

other sources is confirmed by the *Questions*. However it may be, our curiosity is only increased by the meagre information we get about Sāgala and Bactria from coins and stray references. The book under review contributes not a little towards that curiosity. The historical importance of this part of the world cannot be overrated. Besides being a great emporium of trade, Bactria, the capital of Bactria was the great stronghold of Asiatic ascendancy. With Bactria at the height of its power, the sturdy Scyth had little to fear the aggressive Greek. The home of Zoroastrianism, Bactria offered a stubborn resistance even to Alexander. But its history is fraught with greater results than mere accounts of battles fought and won, of sieges undertaken and raised. In its pages we read the manners and customs of a people who may be compared on historical grounds to the Goths and Huns of European history. We see the influence of Greek civilization in the shape of coins and probably in certain aspects of Hindu literature and drama. We must await future research to tell us exactly the amount of debt due by the Hindu to the Greek and also *vice versa*.

This interesting story has been ably told by Mr. Rawlinson, though the absence of sufficient evidence makes it almost impossible in certain places to arrive at decisive conclusions. The care and scholarship brought to bear on the work is none the less commendable. Every inference has been drawn after carefully weighing each available information. It should reflect much credit on the author when we say that though on one or two points we may not wholly agree with him, there is not a single one of his inferences with which we would like to quarrel. Even when we do find ourselves somewhat hesitating in our beliefs—as for instance about Menander's becoming a Buddhist—we do not imply that he is wrong. We only blame the inadequacy of materials for our difference of opinion. Such a sentence as the opening line of Chapter V well testifies to the tangle of confused mass with which the author has to deal. We are only pleased to congratulate Mr. Rawlinson on a piece of work, which must remain, for a long time to come, the standard work on the subject.

M. T.

PROCEEDINGS OF THE BURMA RESEARCH SOCIETY, ANNUAL GENERAL MEETING.

At the Rangoon College on Friday 31st January, 1913. afternoon the Burma Research Society held its second annual general meeting. Mr. Justice Hartnoll, President of the society occupied the chair and the following gentlemen were present: Mr. M. Hunter, vice-president, U May Oung, vice-president, the Hon. Mr. Rutledge, Mr. H. M. S. Matthews, Revs. W. C. B. Purser, and J. F. Smith, Dr. T. F. Pedley, Messrs. J. W. Darwood, J. E. Godfrey, J. E. Best, U Bah Too, F. L. A. Boeddicker, Y. H. Hsiao, A. E. Bellars, U Ne Dun, Shwe Zan Aung, A. C. J. Baldwin, Saya Thein, Tun E, San U, Ba Dun, A Khalak, A. H. Wooster, A. D. Keith (hon. sec.)

The chairman called upon the hon. secretary to read the report of the working of the society during the year 1912. The report ran as follows:

Membership.—At the beginning of the year there were 230 names on the list of members of the Burma Research Society. During the year thirty-two members were added and seventeen resigned, leaving, at the end of year 1912, 245 active members. Sir Richard Temple and Mr. C. O. Blagden were elected corresponding members under Rule 6.

Officers.—Mr. C. Duroiselle having resigned the editorship of the journal, U May Oung was elected to take his place. The post of honorary treasurer vacated by the resignation of U Tun Nyein was filled by the election of U Set, of the Accounts Department. There were no other changes during the year.

Meetings.—The society met only twice during the year on the 8th February and the 12th July. Committee meetings were held before each of the meetings of the society. The sub-committee met five times in all for the transaction of immediate business. The most important matter discussed by the committee was the proposed alterations of Rules 5 and 9 which are to be put before to-day's meeting. The suggestion made by U May Oung that the society should hold a conversazione at which a collection of Burmese objects of interest should be displayed was found not to be feasible in 1912. It is hoped that the proposal may be carried out at some future date.

Library.—The nucleus of a library has been started by a very generous gift of thirty-two valuable books from Mr. J. W. Darwood dealing with Burma and things Burmese. The society is greatly indebted to Mr. Darwood for the very fine collection he has presented to it. The thanks of the society

are also due to Sir Francis Gates, K. C. I. E., Financial Commissioner, who has presented the society with a copy of "L'Indo-Chine Francaise." Several periodicals have been received from the Government and various societies and associations. The thanks of the society are due to all those who either as donors of books and periodicals, officers, members of the Committee or authors of articles helped to promote the objects of the society.

In the absence of the honorary treasurer the secretary read the Financial statement for 1912. At the last statement of accounts the balance in hand amounted to Rs. 3,990-6 6. The receipts during the year amounted to Rs. 2,877-12 while the expenditure was Rs. 924-12. The total balance in hand on the February 1, 1913 was Rs. 4,915-2-6. The chairman explained that from the balance in hand the amount spent upon the latest number of the journal which had been published that day would have to be deducted. In view of the fact that the society appeared to have a substantial balance the committee had resolved to ask the permission of the society to place the sum of Rs. 3,000 on fixed deposit with the Chartered Bank provided that suitable interest could be arranged for. This proposal was assented to and the accounts were passed unanimously.

The business of electing officers was next proceeded with. Mr. Justice Hartnoll, proposed by Mr. Hunter and seconded by Mr. Rutledge, was unanimously elected president. Mr. Rutledge proposed, Mr. J. T. Best seconding, that Mr. M. Hunter and U May Oung be re-elected vice presidents along with Mr. G. F. Arnold, a former vice-president, in the place of Mr. R. E. V. Arbuthnot, at present on leave. The proposal was unanimously carried. U May Oung, U Set and Mr. A. D. Keith were re-elected honorary editor, honorary treasurer and honorary secretary respectively. U May Oung, seconded by Mr. Hunter, proposed the re-election of the present members of committee with the addition of U Hpay and the omission of Colonel Pridmore and Major Rost, both of whom were not likely to return from leave during the year. The motion was carried. The committee members, therefore, are the Hon. Mr. G. Rutledge, Maung Shwe Zan Aung, Dr. G. R. T. Ross, Bishop Cardot, Mr. J. T. Best, Mr. W. G. Wedderspoon, Rev. J. F. Smith, U Hpay, Maung Ne Dun, Maung Kin, Captain Ba Ket, I. M. S., Rev. W. C. B. Purser, U Bah Too, C. I. E., Mr. J. W. Darwood, Mr. R. F. Greer.

On the motion of Mr. Rutledge, seconded by Mr. Baldwin Mr. Bridges, lecturer in Burmese at Oxford and a distin-

guished Burmese scholar, was elected a corresponding member of the society.

The chairman then called upon the honorary secretary to explain the proposed alterations in Rules 5 and 9 suggested by the committee. The purport of the first alteration was to give the sub-committee powers to elect members of the society without reference to the Committee. Reference to the committee involved a delay which was quite unnecessary. The sub-committee might safely be trusted to use a wise discretion in the election of members. The second alteration aimed at mitigating the harshness of Rule 9 which declared that a member whose subscription was six months overdue should be deemed to have resigned his membership. In the place of the first two clauses, on the suggestion of the president, it was proposed to substitute in Rule 9 the following: "If the subscription of a member be overdue for a period of six months his privileges as a member shall lapse until he has paid the amount outstanding." Both proposals were agreed to without further discussion.

The next item on the agenda was the reading of a paper "On the Origin of the Talaings" by Mr. W. G. Cooper, the first gentleman in Burma to secure the Government award for passing an examination in the Talaing language, the study of which is now being taken up by several others, notably by Mr. C. Duroiselle, U May Oung, Mr. J. A. Stewart and Mr. Fraser. The paper, in the absence of Mr. Cooper was read by U May Oung who prefaced his reading by a few words of explanation. There was a great distinction between the Mons and the Talaings although the latter name had come to be the appellation of the whole Mon race. There had been much speculation as to the origin of the word Talaing and as to who the Talaings actually were. Forchammer attributes the name to the time of Alompra and the 18th century. Haswell explains the name as having resulted from a cry "Father, we perish" used frequently by the Mons in the wars with the Peguans during the reign of Alompra's dynasty. This theory, however, had been disproved by Messrs. May Oung and Duroiselle who pointed out in Vol. II, part I of the Burma Research Society's Journal that the name had been used before 1757. Phayre connected the name with Tellingana. Spearman says there are traditions that Tamils and Telugus visited Burma about 100 B. C. Confusion has arisen between those Tamils and Telugus from Telingana and the original Mons. There are traditions that fishermen from Talingana, *kalas* of a foreign race, intermarried with Mon women, and that the king made their half-caste offspring pagoda slaves because they

were looked upon as degraded. Mr. Cooper protested against the use of the word Talaing, which was looked upon as a term of contempt to designate a race which as a matter of fact were, and should be called, Mons. From an interesting manuscript—all the more interesting from the detailed humanity of the author who dates it "Friday at 3 o'clock *Nayon la san*" of the year 1203 it appears that Talingana kalas intermarried with Mon woman. Immediately the the indignant Mons petitioned the king lamenting the destruction of their race. The King by way of showing his sympathy with the objects of the petition promptly offered the half-castes as pagoda slaves to the Zingyaik pagoda. The date of this offering would appear somewhat uncertain—either 300 or 301. This discrepancy might be explained by the fact that the dedication very probably took place on the occasion of the festival at the full moon of Tagu, the month on which the new year commences which would have given the king a very good opportunity of explaining far and wide why the *Ita-terms* were made pagoda slaves. The question of date however must be gone into later. In order to glean the opinion of living Mon authorities on the tradition Mr. Cooper had consulted the most eminent of the Mon priests—U Gunasara in especial—and one and all they had confirmed the manuscript account. According to them the term Talaing was a term of degradation only applicable to the pagoda slaves at Zingyaik. Seeing that Zingyaik was apparently the home of the Talaings proper Mr. Cooper visited the district and found distinct evidences that the people of the district were a people apart. Their houses, for example, were all built after a fixed pattern. The front faced north, the length of the house ran east and west. If a village road ran north and south the houses had no direct access on it. The local accent, too was distinct from the ordinary Mon accent. Elsewhere we find instances of the dedicating of pagoda slaves at Zingyaik. In the year 111 fifty households were devoted to the service of the pagoda, the reasons given for such a step being accusations of false swearing, and marriage with other races. In 1057 King Anawhrata having conquered King Manuha made his victims Pagoda slaves. The meaning of *Ita-term* might well be "lost through the father" not as it has been taken "O father, we perish."

To sum up, the results of Mr. Cooper's investigations were as follows. He has decided (1) that Telingana fishermen came over and married Mon women ; (2) that the inter-marriages resulted in the creation of pagoda slaves by an indignant king ; (3) that there are evidences of two distinct

tongues ; (4) that the Mons do not intermarry with the Talaings proper ; (5) that the Talaings proper inhabit three or four places in Amherst district ; (6) that the name Talaing was given by Anawhrata to Mons and Talaings alike.

U May Oung mentioned that in connection with the interpretation of *Ita-lerm* as "O father, we perish." Mr. Stewart had pointed out that, as the universal cry in times of difficulty or distress among Burmans and Talaings at the present day is an appeal to the mother not to the father, it was very improbable that the interpretation suggested was correct.

The Rev. W. C. B. Purser said that Mr. Cooper had given a very lucid account of the Talaings but that several salient facts had been omitted. No mention had been made of one consideration which would, in his opinion, suffice to destroy the whole argument. It was generally admitted that the Burmese alphabet and Buddhism came to Burma through the Talaings. If they were only pagoda slaves how could Buddhism and writing come to Burma through them. Then again, if the people who came from India were real Mons and married with Mons how could a half-breed race have come into existence. They would surely all have been *Monthas*. He concluded by asking for further information on these two points.

U May Oung replied that Mr. Cooper's points was that the newcomers were not Mons, but members of a purely Indian race who married with Mon women. The descendants of these intermarriages were real Talaings. The term Talaing was used, quite wrongly, of the whole race. He thought Mr. Purser was quite correct in saying that the Burmans had got their writing and their scriptures through the people of Thaton. The whole trouble was that from Anawhrata's application of the term Talaing to King Manuha and the others whom he made Pagoda slaves the term Talaing had been transferred from a small section to the whole race.

Mr. Rutledge remarked that the derivation of Talaing from Telingana appeared very plausible. It was very likely that the king would object to inter-marriages and he may quite well have shown his displeasure by making Pagoda-slaves of the out-casts. It would not be unnatural for Anawhrata to use the same term, and the fact that he did so threw out the theory that the name originated in the wars of the eighteenth century. With regard to the two derivations of the word from Telingana and *Ita-lerm*, might it not be that the modern term Talaing was derived from both ? He felt sure that philologists,—men equal to any

occasion—would not fail, if pressed, to solve this equation. The modern objection to the use of 'Talaing' might be due to the use of an obviously obnoxious term by the Burmese conquerors. Resentment at the adoption of the victors' epithet might account for a good deal. He was not an expert in either anthropology or philology, but he felt sure that, as a side issue to the present subject, a paper on the origin, development and present social position of the descendants of pagoda slaves would be of great interest to the society. He commended the subject to the attention of investigators.

Maung Ba Dun remarked that a derivation of Talaing from a Mon phrase meaning "O mother, I perish" had its supporters. It was said that the word was used after Alompra's conquest but there were many expeditions in Anawhrata's time and the phrase might well have been used in those earlier days.

The chairman proposed a vote of thanks to Mr. Cooper for his very interesting paper which showed that he must have spent a great deal of time and trouble on the investigation of the question. The vote being very heartily accorded, the meeting broke up after partaking of the usual refreshments.

LIST OF MEMBERS.

- Adamson, The Hon'ble Sir Harvey, M.A., LL D., KT., K.C.S.I.,
 I.C.S., Life Member.
- Ah Yain, L., *Bar.-at-Law.*
- Ainley, C. W., M.A.
- Ananda Metteyya, The Rev. Bhikkhu
- Arbuthnot, R. E. V., I.C.S.
- Arnold, G. F., C.I.E., I.C.S.
- Aubert, L., B.A., B.SC.
- Aung Dun, Maung
- Aung Gyi, Maung, (2), B.A.
- Aung Hla, Maung, (1), B.A.
- Aung Tun, Dr. M.B., Ch.B.
- Aung Zan, U, K.S.M.
- Ba, Maung, B.A.
- Ba, Maung.
- Ba Dun, Maung, *Bar.-at-Law.*
- Ba E, Maung, B.A.
- Ba Htin, Maung, B.A.
- Ba-Ket, Capt., I.M.S.
- Ba Ko, Maung, B.A.
- Ba Kyaw, Maung, K.S.M.
- Ba Kyaw, Maung
- Ba Shin, Maung
- Ba Tha, Maung, B.A.
- Bah Too, U, K.S.M., C.I.E.
- Baldwin, A. C. J.
- Barton, C. S.
- Baum, E. F., I.C.S.
- Bell, E. N., I.C.S.
- Bellars, Prof. A. E.
- Best, J. T. M.A.
- Bigg-Wither, Major F., I.A.
- Binning, A. W.
- Blagden, C. Otto Corresponding Member.
- Boedicker, F. L. F.
- Booth-Gravely, W., I.C.S., M.A.
- Bose, P.

Bridges, J. E. Corresponding Member.
Brown, R. R., I.C.S.,		
Brown, R. Grant, I.C.S. Life Member.
Brown, H. A., B.A., I.C.S.		
Browne, C. E.		
Bulkeley, J. P., B.A.		
Burd, Capt. E., I.A.		
Cameron, C. J. N.		
Campagnac, A. G.		
Cardot, Right Rev. Bishop A.		
Carr, W., I.C.S., Life Member.
Casson, R., B.A., I.C.S.		
Churchward, P. A.		
Chin Cheng, Saw, B.A.		
Chin Tsong, The Hon'ble Mr. L		
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Clague, J. B.A., I.C.S.		
Clayton, H., M.A., I.C.S.		
Clerk, F. V.		
Colomb, Col. F. C.		
Cooper, C. R. P., B.A., I.C.S.		
Cooper, W. G.		
Couper, T., B.A., I.C.S.		
Covernton, J. G., M.A., F.R.N.S.		
Cuffe, Mrs. C. I. Wheeler		
Cummings, Rev. J. E., M.A., D.D.		
Darwood, J. W.		
Das, B. N., B.A.		
Davis, C. K.		
Davis, Lieut-Col. R. E. S., I.M.S.		
Dawson, L., <i>Bar.-at-Law.</i>		
deGlanville, O., <i>Bar.-at-Law.</i>		
deSilver, Thos P,		
Dewes, Lieut.-Col. J. F., I.M.S.		
Drysdale, Rev. J. A., M.A.		
Duarte, Dr. J. C., L.R.C.S., L.R.C.P., L.M.		
Dunn, C. W., B.A., I.C.S.,		
Duroiselle, C., M.R.A.S.		
Eales, The Hon'ble H. L., I.C.S.		

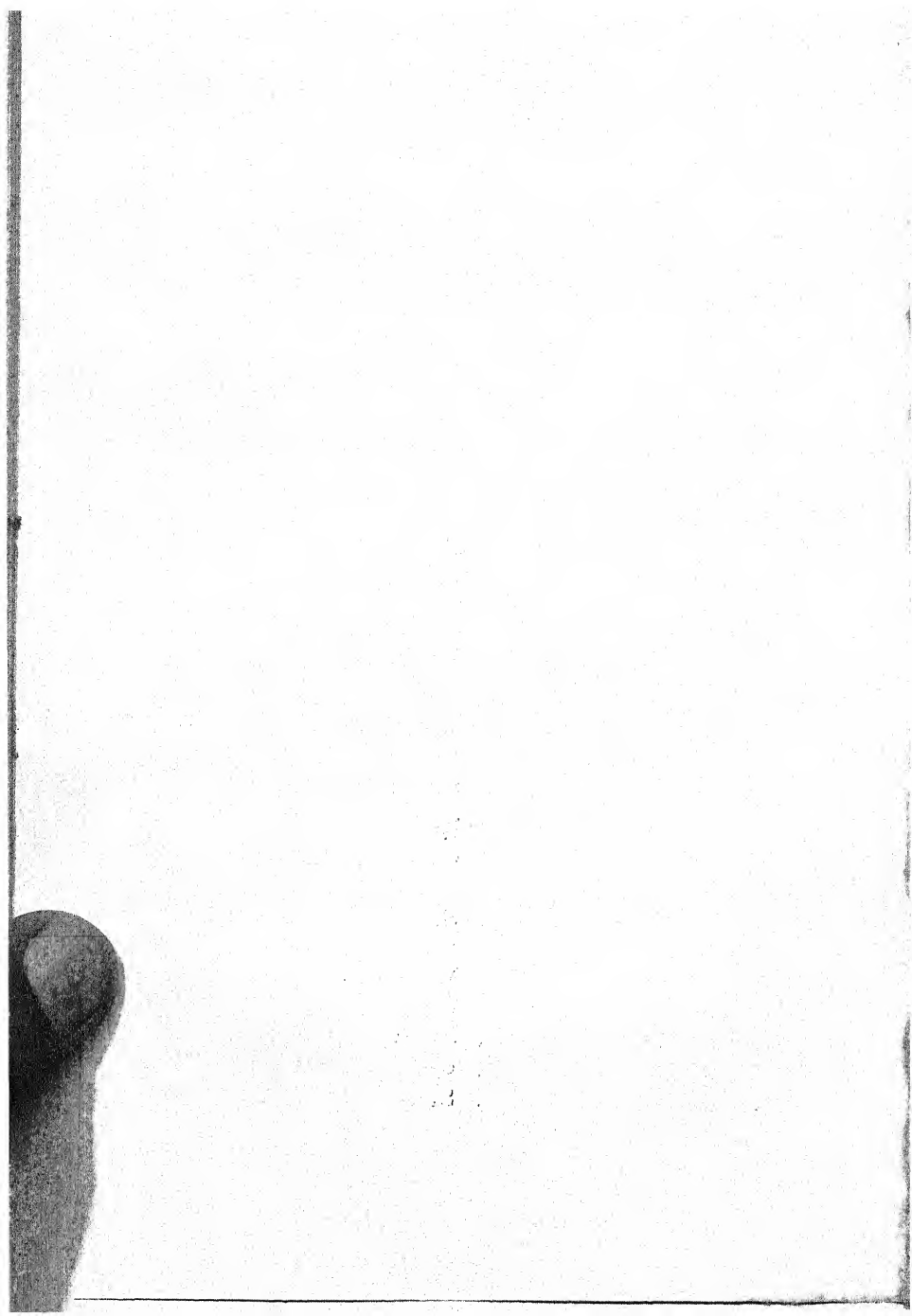
- Farmer, E. J., I.C.S.
 Forbes, W. W.
 Fox, The Hon'ble Sir Charles E., KT.
 Fraser, J. D., I.C.S.
 Frenchman, Lieut.-Col., E. P., I.M.S.
 Furnivall, J. S., B.A., I.C.S., Life Member.
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 Gaitskell, A., I.C.S.
 Gale, Maung, (6)
 Gates, The Hon'ble Sir F. C., C.S.I., K.C.I.E., I.C.S., *Bar.-at-Law*.
 Godfrey, J. E.
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 Grantham, S. G., B.A., I.C.S.
 Greer, R. F., B.A., I.C.S.
 Griffin, J. V.
 Grose, F. S.
 Gyi, Maung, (7)
 Habgood, J. C.
 Hamlin, Lieut A. E.
 Hardinge, F. D.
 Hartnoll, The Hon'ble Justice H. S., I.C.S., *Bar.-at-Law*.
 Hertz, W. A., F.R.G.S.
 Hewett, D. P.
 Hicks, Rev. L. E., Ph. D.
 Hla Baw, Maung, K.S.M.
 Hodgins, Capt. R., I.A.
 Holme, H. B., B.A., I.C.S.
 Houldey, J. E., B.A., I.C.S.
 Hpaw, Maung
 Hpay, The Hon'ble U, K.S.M., A.T.M.
 Hsiao, Yung Hsi
 Hunt, H. L. H.
 Hunter, M., M.A.
 Innes, C., A.M. INST. C.E.
 Jeffery, G. R.
 Keith, A. D., B.A., M.R.A.S.
 Keith, The Hon'ble W. J., M.A., I.C.S.
 Kelly, Rev. E. W. M.A., Ph.D.

Kelsall, Mrs. I. G., M.B.
Khalat, A.
Kin, Maung, *Bar.-at-Law*.
Kin Hlaing, Maung
Korper, S. St.
Kumaran, P. J.
Kun, Maung
Kyaw Din, Maung, *Bar.-at-Law*.
Kyaw Dun, Maung.
Kyaw Min, Maung, B.A.
Kyaw Zan, Maung
Kyin Yon, U
Lack, Capt. L. H. A., I.M.S.
Leach, F. B., B.A., I.C.S.
Leveson, The Hon'ble Mr. H. G. A., I.C.S.
Lewisohn, F., M.A., I.C.S.
Lightfoot, S. St. C.
List, J. N.
Lord, Capt. H. P. M., I.A.
Lowis, C. C., I.C.S.
Lowry, W. E., B.A., I.C.S.
Luce, The Very Rev. Father E.
Luce, Prof. G. H.
Ma, Maung
McColl, H. E., I.C.S.
McCallum, J. L. I.C.S.
MacKenna, J. L., I.C.S.
MacKenzie, J. C.
Mathews, H. M. S.
Maung, Maung
Maung, Maung
Maung, Maung, (5)
Maung Maung
May Oung, Maung, M.A., LL.B., *Bar.-at-Law*.
Me, Maung
Min Din, Maung
Mitchell, F. H. O'C, B.A.
Moore, H. C. B.A., I.C.S.
Morris, A. P.

Myat Tun Aung, U, K.S.M., T.D.M., C.I.E.
 Mye, The Hon'ble U
 Nadder, H. M.
 Nariman, G. K.
 Ne Dun, Maung, F.R.C.I.
 Nepean, N. St. V.
 Ommanney, J. L.
 On Kyaw, Maung
 Ormiston, Major, T. L., M.A., I.A., *Bar.-at-Law*.
 Page, A. J., B.A., I.C.S.
 Parlett, The Hon'ble Justice L. M., I.C.S.
 Pe Maung, Maung
 Pedley, Dr. T. F., M.D.,
 Pennell, C. S., M.A., I.C.S. Life Member.
 Perkins, B. W., B.A., I.C.S.
 Po Bye, U K S M. Life Member.
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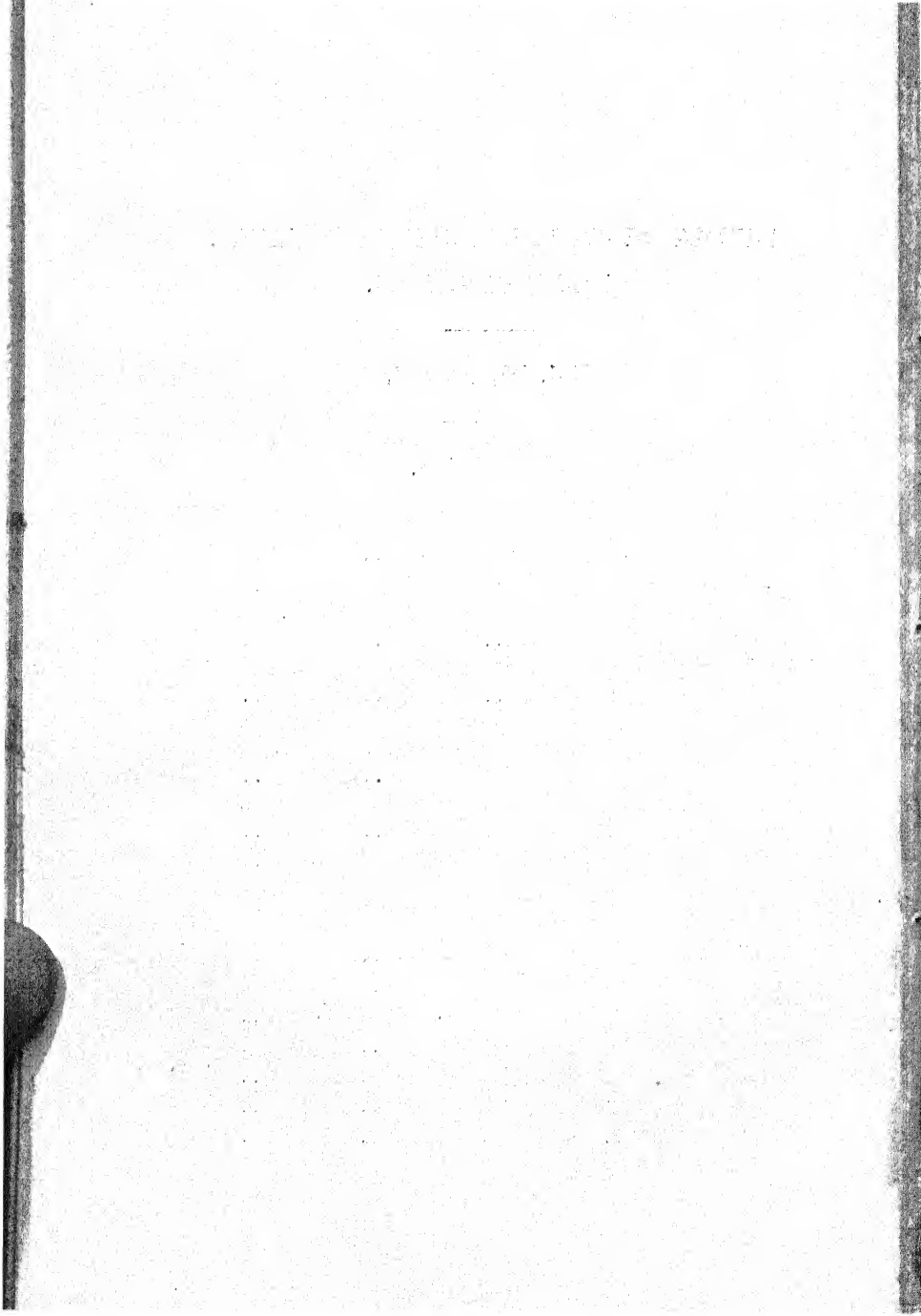
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TALAING NISSAYAS.

The study of the Talaing language on a sound scientific basis is as yet in its infancy (1). Still more so is its *practical* study ; by practical study I understand, not only a very good knowledge of the colloquial, but also the ability to read the literary language fluently ; this latter accomplishment is, I think, the more important, for, by means of it alone, shall we be able to understand thoroughly, (2) translate and so unlock the treasures of Talaing history and general literature, both of which are, up to the present, a perfectly sealed book. The principal stumbling block in the way of such studies is the very much felt want of a good dictionary and of a complete grammar. The only thing we have now is Haswell's "Grammatical Notes and Vocabulary of the Peguan Language"; (3) but the Vocabulary is very poor, and, which is worse, the definitions of the words are incomplete, when not wrong ; the Grammatical Notes are very scanty, too scanty indeed, and do not offer much help if any to the serious study of the literary language. Another difficulty is the paucity of printed texts accessible. As far as I am aware, the only original (that is, not translations from other languages) Talaing works published up to now are the following :—

(1). သိဒ္ဓိလောကဝဏ္ဏာရတ္တကထာ (Siddhilokavajjārabhakkathā) 1906, in verse.

(2). တိက္ခတုလောကဝဏ္ဏာရတ္တကထာ (Tikkhatyalokavajjārabhakkathā) 1906, in verse.

(3). သုပတိအနုမတဂ္ဂသိသာရကထာ (Slapat Anamataggasamāsarakathā) 1908, in prose.

(4). နဝကောဝါဒဝိနယကထာ (Navakovāda Vinayakathā) 1908, in prose.

(5). လိင်္ဂဗေါဓိသတ်၌ (Lik Bodhisat cah) 1908, in verse.

1. All that we have up to the present are the works of Father Schmidt, in German, and Mr. C. O. Blagden's translation of the Talaing face of the Myazedi pillar at Pagan, with "Quelques notions sur la phonétique du Talain et son évolution historique" in Journal Asiatique, 1910.

2. Revd. Halliday, a missionary now in Siam, has made a special study of the modern literary Talaing, but unfortunately has, to my knowledge at least, published yet nothing based on the results of these studies.

3. "To which are added a few pages of phrases, etc." by Rev. J. M. Haswell, D.D.; Second Edition, edited by Rev. E. O. Stevens, M. A., 1901, American Baptist Mission Press, Rangoon.

(6). လောဆန္ဒဒါနသီလကထာ (Lekhachandadānasīlakathā) 1909, in verse.

(7). လောလိမ်ဗွဲဘာ (Lekha Likh blāi bhā) 1909 ; a spelling book followed by a few pages of moral and religious precepts in easy verse ; what is called in Burmese a သင်ပုဒ်ကြီး (sañ-puñ-kri :).

(8). လိက်ကျင်ကြံစာနောင် (Lik kyāk trai bā coh dcām) 1909, in verse.

(9). လောလိမ်ပါရမီကန် (Lekha Likh pāramī kām) 1909, in verse. This is an adaptation of the famous Burmese poem of the same name by Shin Silavamsa XVth century.

(4)

(10). ပဌမသုဓမ္မဝတီဂဝစ္ဆတိရာဇာဓိရာဇ် (Paṭhama Sudham-mavatī Gavampatī Rājādhiraṇ) 1910 ; a history of Thaton and Hanthawaddy, in one volume.

(11). ဓမ္မဇေတိမဟာမိဋ္ဌကဓရုဒ္ဓတိယ (Dhammaceti Mahāpi-ṭakadhara dutiya) 1912 ; a history of King Dhammaceti, one volume.

(12). မဟာရာဇပရိတ္တ (Mahārājaparitta) 1912 ; the Parit-tam, all in Pāli, except for a few words of explanations interspersed from p. 97 to p. 108. (5)

(13). သုပတ်ရာဇာဝဋ်တောင်သွီရောင် (Slapat Rājāvañ datov smim roñ) (6) 1906, The Book of the History of the dynasties of kings ; this is accompanied by a German translation by the Père Schmidt.

4. “ ဗမာတံသွတ်ပြာကတ်လောနိ။

“ လိက်ဗမာသွံကွဲကလောဝံမနိ။

“ ဝေါတာမနိဂးကိုစီဗျးဆနိ။

Likh paramikān p. 1.

5. All the above books have been edited and published by the Buddhist monk P'ra Candakanta, at the Mon Printing Press, Paklat, Siam.

6. “Die Geschichte der Mon-Könige in Hinterindien nach einem Palmblatt-Manuscript aus dem Mon übersetzt, mit einer Einführung und Noten versehen”, von P. W. Schmidt ; in “Sitzungsberichte der Kaiserlich Akademie der Wissenschaften in Wien.” The manuscript used by the Père Schmidt is rather corrupt ; Mr. J. A. Stewart found another copy of the same work, which is far superior to the other, and a copy of which he was kind enough to have made for me. It is desirable this text should be re-edited with the necessary corrections and with an English translation ; the Père Schmidt has misunderstood his text in a number of passages.

(14). လိမ်ဗဒ်ခတ်မည် (Likh bah khatóvkhaḍamk mañ) 1898 ; a "Peguan or Talaing First Standard Reader, with Burmese translation." (7)

The following translations from the Holy Scriptures have been published by the American Baptist Mission :—

(15). သုပတ်ဓမ္မတမိ (Slapat Dhamma tami) 1847 ; "The New Testament."

(16). သုပတ်ပဌမကပ် (Slapat Paṭhama kav) "The Book of Genesis," 1909.

(17). ခရေတ်ဝင်္ဃ်သရုပ် (Kharet Vañ bvai sarup) 1837 ; "The Life of Christ."

(18). လိက်ဒေတိဒဌ်ပဌမကပ် (Lik datit dadah paṭhama-kav) 1905 ; "The Creation" translated by R. Halliday.

(19). သုပတ်အကပ်ဓမ္မတရီ (Slapat akamk Dhammata-rem) 1906 ; "Epitome of the Old Testament"; original edition 1816.

(20). သကေသုပတ်သမ္မာ (Sakem Slapat Sammā) "A Digest of Scripture" 1855.

(21). သုပတ်ဆာလာမ် (Slapat Śālām) 1904 ; "The Psalms."

It will be remarked that, of the first thirteen books, which contain original Talaing texts, seven are in verse, the easiest of which to read——having been composed for children——is No. 7, the 'Lekha Lik blāai bhā'; the others are written in high flown language and require no mean scholarship to be understood ; it may be remarked here, however, that Talaing poetry does not appear to be so difficult for the foreigner to master as Burmese poetry is ; any way, in both cases, a thorough knowledge of Buddhism is indispensable for its thorough comprehension. Of the prose works, No. 13, the 'Slapat Rājāvañ datov smim roñ' is the easiest ; the history of Dhammaceti (No. 11) is particularly difficult reading. As already hinted at above, what makes these works so difficult to read, is the large amount of new words one meets with at every page, which are not recorded in Haswell's vocabulary or have meanings other than those registered therein ; of these words not a few are unknown to the majority of lay Talaings who can read their own language, and those who can do so are not very numerous, at least in Burma ; no doubt a few monks, in Burma and Siam, are to be found who have continued

7. American Baptist Mission Press, Rangoon. The short sentences in this very elementary, but useful little book, are colloquial ; some of the Burmese translations are quaintly *Talaingized* if I may coin a new word.

the tradition and can read these works with ease. Hence the urgent need of a good dictionary. As may be judged from the above list, Talaing literature is practically all in manuscripts; some of these are to be found in the great libraries of Europe and of the East. Amongst the latter, the Bernard Free Library at Rangoon possesses by far the greatest number, (8) among which a great many *nisseyas*, and it is from these latter that an absolutely reliable and complete dictionary could easily be compiled and many of the grammatical forms ignored in Haswell's Notes recovered. (9)

In January 1912, consequent on a short discussion (10) on the Talaing language and literature, in which I pointed out the imperfections of Haswell's Vocabulary and Grammatical Notes; as well as the fact that, in the Bernard Free Library at Rangoon, we had all the necessary material for a complete and absolutely reliable Talaing-English dictionary, it was suggested that the Burma Research Society, following up my proposal, should set some one at work to make such a vocabulary, "for the Society existed for this sort of thing"; and I was subsequently asked by the President to give more details both, as to which manuscripts I had particularly in view and the method of compiling such a dictionary. In the present paper, I have endeavoured succinctly to comply with this request and to show, by a probing example, the richness of the materials at our disposal.

THE NISSAYAS.

Talaing literature, as most of the literatures of Indo-China, is derived from and entirely based upon the Buddhist Pali literature, excepting local legends, historical records and such works as, for instance, the history of Rāma, treatises on medicine and astrology, which are translations or adaptations of well-known Sanskrit works. The Talaing translations of Pali works fall into two great divisions: 1st. Translations in the proper sense of the word as understood in Europe, the direct rendering, in continuous

8. The Educational Syndicate, Rangoon, are taking steps to have a list as exhaustive as possible of all Talaing Mss. in monasteries drawn up, with a view to acquiring them for the Bernard Free Library; see Note 18.

9. Haswell's 'grammatical notes' are mostly colloquial, and of no much use for the literary language; some of them are erroneous, others incomplete; and the grammatical forms he has left out are numerous. He practically does not treat of the syntax at all.

10. See Journal of the Burma Research Society, Vol. II, Part I, p. 136 ff.

and unbroken Talaing of a work in Pali, as for instance, the ဝတ္ထုပြတ် (vatthu Prót), a translation of the Petavatthu (11); ဝတ္ထုစန္ဒကုမ္မာရ (vatthucandakummāra), the translation of the Khaṇḍahāla jātaka, (12) etc.

2nd. A word for word translation, in which each word of the Pali text or a short expression or phrase is immediately followed by its Talaing equivalent, (13)

11. Edited in the original text by the Pali Text Society; there is also a Burmese translation.

12. Fausboll's edition Vol. VI, 129 ff. This story is better known in Burma as the Candakumāra jātaka.

The following extract from the ခေမ္မဇာတိဘူရိဒတ် (Skem Jāt Bhuridat) "An Abstract of the Bhuridatta Jātaka" may serve as an example of such Mss.: ပွဲကာလအတိတ်တော်၊ ချင်ဗရာနသီ သို့မြို့မဒတ္တ ဟင်ရင်။ တလကောန်ကြီးစွဲ။ ။ ကောန်၌ မိန့်ကိုဉ် ဥပရာဇာရ။ ကြံ၌ ညွတ် ပိုန်ဟန်ယဿပတ်ကောန်၌ စွော်အာတုံ၊ ကောန်အံ့ တသိုဉ်ကော် ကမိန် ချင်အံ့အံ့ပွန် ဟတိ သာဝံ သို့မသေ့ သင်္ကာတ္တိ၊ ခြံတုံ၊ ရံ၌ သွးကို ကောန်၌ရ။ ယံကောန် နှုဉ်သွံ မတိတ်အာတုံ၊ ဩပုထာန်စွဲမဒးဂူဝံ၌၊ မပဒတ်ရ။ ကာလမတ်အံ့ပွဲစွဲတုံ၊ မဟင်ရင် ကြိန်ချင်ရ။ ကောန်သို့ဂး၊ အဲဒိုက် ယံချင်လင်ရအံ့ ဂးတုံ၊ ကောန်သို့၌ တိတ်အာပြီပတ်၊ ပုခကြာ ကြိုင်စန္ဒနာကိုမှာသမိတ်၌၊ ကနံ ပဏ္ဏသာတုံ၊ ပလွယ်အူသိစသန္တ၊ လမုတ်လမတ်တုံ၊ ခိုင်ဝံရ။

"In times of yore, King Brahmadata was ruling in Benares; he had a son; to that son he gave the Viceroyalty. Subsequently, perceiving his son's wealth and glory increasing, a doubt arose in him thus "I know not but this son of mine might seize the government of the city in my place" and he spoke in this wise to him "My son, having left this city, dwell in any place that may please you; when my eyes are closed, return and rule the kingdom." The prince said, "very well" and went out into the wilderness; he built a hut of leaves between the river Jumna and the sea, assumed the ascetic garb and there dwelt, living on fruits and roots."

13. These translations are designated in Mon by the word တြဲ, *trāai*, and in Burmese by *nissaya* which literally means a 'help' that is, to the study of Pali texts. The following, which is the beginning of the တြဲခမ္မဗေဒ, the word for word translation of the Dhammapada Atthakatha, will give an idea of a *nissaya* :

အယံခမ္မဗေဒနာ၊ နိ တဝင်ခေမ္မဗေဒနာပုဗ္ဗဓိမာဝံ၊ ကတ္ထ၊ မူရပွဲ ထာန်စွဲ၊ ဘာသိတာ၊ ကျာ်ထွံရော၊ သာဝတ္ထိယံ၊ ပွဲချင်သာရဝဟ်၊ ဘာသိတာ၊ မိန့်ကျာ်တြဲတုံရ။ ကံ၊ မူရညးစွဲ၌၊ အာရဟန္တ၊ ပဟိတ္တ၊ ဘာသိတာ၊ မတုံရော၊ စက္ခုပါယံ၊ ဂှ၊ အာရဟန္တ၊ ပဟိတ္တ၊ ဘာသိတာ၊ မိန့်ကျာ်တြဲ

The manuscripts under the first category, being translations of Pali works easily accessible will be, by mere comparison with the original text, of great value in fixing the meaning of many words, and being written in continuous language, will be of the greatest help, by furnishing reliable materials both for the grammar and the syntax, which latter Haswell has completely ignored. (14) There are also some manuscripts which are not translations, but original compositions which have their counterparts in Burmese, and these also will prove most useful. (15) But the work of utilizing such manuscripts for the compilation of a dictionary would necessarily be tedious and long, and would require the exercise of the greatest caution and care, owing to the fact that many passages are not translated literally but rather freely, and therefore it would be, in some cases, difficult to fix with absolute assurance the exact meaning of some words. (16) Let it not be understood that I mean these

တုံရ။ သာဝတ္ထိယံ၊ ပုဂ္ဂင်သာရဝတိ၊ မဟာသုဝဏ္ဏောနာမ၊ နေဒမ္မုမဟာသုဝဏ္ဏံ၊ ကုမ္ဘိန္ဒကော၊ သမ္ဘေတိ၊ အဟောသိကိရ၊ မိန္ဒိဒ္ဓိယ၊ သော၊ ယင် သမ္ဘေတိ၊ မဟာဒ္ဓနော၊ ဒမ္မုကိပိနိဒ္ဓိဝိမ္ဗဝဠာ၊ မဟာတောဂေါ၊ မ္မုကိတိကတကမ္ဘေတိ၊ အပုတ္တကော၊ နေဒမ္မုမဟာသုဝဏ္ဏံ၊ သော၊ င သမ္ဘေတိမဟာသုဝဏ္ဏံ၊ ကေဒိဝသံ၊ နိကာလမ္ဘေတိ၊ နာနတိတ္ထံ၊ နိ သမ္ဘေတိသုဝဏ္ဏံ၊ ဂတိ၊ အာတု၊ နတ္ထာ၊ တိသုဝဏ္ဏံ၊ အာဂစ္ဆန္တော၊ နတ္ထိကုဉ်တုဉ်၊ အန္တရာမဂ္ဂေ၊ ပုဂ္ဂင်္ဂါတရံ၊ ဗလဝ ပတ္တသာခံ၊ နေဒမ္မုကိကုဉ်သုဝဏ္ဏံ၊ ကေ၊ နေဒမ္မုကိကုဉ်သုဝဏ္ဏံ၊ နိ ဆုမလေတေတိ၊ ဒိသ္မာ၊ ညာတ္ထိ၊ အဟံ၊ င ဆုမလေတေတိ၊ မဟေသက္ကာယ၊ နေဒမ္မုကိကုဉ်၊ ဒေဝတာယ၊ ယင် ဒေဝတာယ၊ ပရိဂ္ဂဟိတော၊ င မဟိပ္ပင်ပဆုမ္ဘေတိ၊ ဘဝိသတိ၊ ပုဂ္ဂင်္ဂါတရံ။ ။

14. As an illustration of these I have under preparation the edition of the *သောတာပတ္တိသုတ္တံ*, *Skem Jāt Bhūridat* (see footnote 12), which will include the text, the translation and grammar and syntax.

15. For instance : သဗ္ဗဒါနံ = Burmese : သဗ္ဗဒါနဝတ္ထု။ ဝတ္ထုမှာမလေယျာ = Burm. ရှင်မာလဝတ္ထု။ လိက်နာဝသိနိမာလိနိ = Burm. ရှင်နာဝသိနိနှင့်မိလိန္ဒမင်း ဝတ္ထု။ ဇမ္ဗူပတ် = Burm. ဇမ္ဗူပတ်ချာတ်ခန်း။ ဝတ္ထုဒါနံ = Burm. ဒါနဝတ္ထု။ ဝတ္ထုခန္တိပူရ = Burm. ခန္တိပူရဝတ္ထု။ etc.

16. Persons acquainted with Burmese will perceive this readily on comparing one of the Ten Great Jāts ဇာတ်တော်ကြီး ဆယ်ပါး။ = Fausbøll, Mahanipāta, Vol. VI of his edition of the Jātaka with the Pali text.

manuscripts should not be utilized ; very far from it. I simply mean that, for rapid and accurate work, the *nissayas* should be worked upon *first*.

The reason is simple, and a glance at the extract in Note 13, will make it still better understood. In the *nissayas*, as already mentioned, each Pali word being immediately followed by its Talaing translation, the compiler's labours will be greatly lightened ; he will see at once which word in Talaing is the equivalent of the Pali one, without being obliged, in a great many instances, to compare carefully a whole Pali sentence with a whole Talaing one, above all if the translation be somewhat free, and then decide on the exact meaning of such or such a word ; this latter process would sometimes entail some uncertainty, which does not, or at least very seldom, exist in the case of the *nissayas*, for a little practice and only a fair knowledge of Talaing will enable the compiler to see immediately, even if the Peguan explanation is somewhat long (as it sometimes is) the exact single word corresponding to the Pali. This is precisely the case with Burmese and Talaing monks, who rapidly learn Pali by means of the *nissayas*, which they consider, not only as literal and critical translations but as dictionaries as well. The words from only three or four *nissayas* having thus been extracted, the result would already be a vocabulary containing two or three times as many words as are registered in Haswell's and would enable one to read, with comparative ease, the works coming under the first category without even having recourse to the original text as a constant help. This has at least been my own experience.

The vocabulary given at the end of these remarks is, I think, a good example and a clear proof of what has just been said. It contains a little over four hundred words, expressions and forms, *which are not to be found* in Haswell's Vocabulary, and they have been collected from only *forty four* pages of a *nissaya*, each page containing 22 lines of mixed Pali-Talaing ; that is, about 22 or 24 pages, were the Talaing written continuously. This result is gratifying and shews the richness of the materials to hand for the compilation of a complete and reliable Talaing dictionary, in the Bernard Library ; the following list of *nissayas* will show the enormous extent of these materials, which will prove more than sufficient for such a compilation :—

JĀTAKAS.

Name.	No. of leaves.
Dukanipāta (complete)	216
Abstracts of the :	
Ekanipāta	
Dukanipāta	
Tikanipāta	
Sattanipāta	
Dasanipāta	
Ekādasanipāta	
Terasanipāta	538
complete jātakas :	
Vessantara	
Temi	
Nārada	
Janaka	
Bhūridatta	
Suvaṇṇasūma	314
	<hr/> 1068
Dhammapada Commentary ..	872
Paritta	24
Saddatthasārajalīnī	32
Maṅgaladīpanī	235
Dhammasaṅgaṇī	24
Abhidhammatthasaṅgaha ..	124
	<hr/> 1311
The books of the Vinaya and three Tikās on	
same	1600
Kaccāyāna's Grammar	660
	<hr/> 2260

That is, roughly, 4639 leaves of Pali-Talaing actually in the Library. (17)

It is true, all of these nissayas will not be equally serviceable ; for instance the Abhidhamma books and Kaccāyāna's Grammar repeat mostly the Pali technical terms in *pegua-nized* forms. But what remains, the jātakas, the Dhammapada Commentary and the Vinaya books, that is, about 3,000 palm leaves, would, I believe, yield a complete dic-

17. This list includes only the principal nissayas, some of which are duplicated.

tionary of the language. (18) To these may be added those original works mentioned above (p. 6), in prose and verse, which have their counterpart in Burmese, and these roughly cover about 500 palm leaves, as well as the direct translations mentioned under the first category, and which are contained in about 300 or 400 leaves. Talaing is the least known of the great languages, though one of the most important, of Indo-China, and the Burma Research Society would confer a great boon on science could they see their way to help substantially in carrying out this most import-

18. The following list of 55 Talaing palm-leaf manuscripts, compiled by orders of the Educational Syndicate in the Moulmein and Amherst Districts, contains several other nissayas; those of the Pali dictionary known as *Abhidhanappadīpikā* would be particularly useful; the Educational Syndicate are, I learn, taking steps to procure all these mss. A copy of this list was kindly given me by Maung Tin, Honorary Librarian, and I reproduce it in transliteration, just as it stands, omitting only the names of the monasteries in which the mss. were found and according to which they are grouped:—

1. Slapat van Dhāt; 2. Man Jen; 3. Lik Lokasiddhi; 4. Snai Inim; 5. Lokavidu; 6. Slapat Gavampati Pyahdōh; 7. Galan ktōv bdah tnov datov smim dūn Sādhōm; 8. Nāma nām (= *Abhidhanappadīpikā Nissaya*); 9. Lik Candaghāt; 10. Lik Naiya Samuddarī; 11. Lik smim Rām (= Story of Rāma); 12. Lik Paramikan; 13. Lik smim kyānyet (= History of Kyanzit-thā, of Pagan); 14 = No. 9; 15. Slapat Sadda Abhidhan (a *nissaya*); 16. Slapat Rājāsān; 17. Slapat Rājāvan; 18. Maha Van (= mahāvamsa in Talaing); 19. Traai Abhidhan (= *Nissaya* of the *Abhidhanappadīpikā*); 20. Slapat Rājāvan cf. No. 17; 21. Slapat Ajumān; 22. Lik 'Inan glōn; 23. Traai Sānrōh grī (a *nissaya* of an 'Epitome of the Vinaya'); 24. Traai Mahāvagga; 25. Van Dhāt; 26. Traai Parājikan, 1st bundle; 27. Skem Jāt cah (an Abstract of the last Ten great jātakas); 28. Traai Patimuk (a *nissaya* of the *Patimukkha*); 29. Prakōh Rājāvan; 30. Traai Dhammapada (a *nissaya* of the *Dhp. atthakathā*); 31. *ibid*, 2d bundle; 32. *ibid*, 3d bundle; 33, 34 = No. 23, in two bundles; 35. Lik smin Rām = No. 11; 36. Lik smim Asah; 37. = No. 12; 38. Lik bom nan; 39. Milinda (vatthu.); 40 and 41 Traai Dhammapada = No. 30; 42. Skem Dhammapada (a Abstract from the *Dhp. Commentary*; it also exists in Burmese); 43. Traai Pāaicōt (a *nissaya* of the *Pācitta*); 44, 45, Traai Parājikan, in two bundles; 46. Slapat Dhammasat (a law book); 47, 48, 49. Traai Cuvav (a *nissaya* of *Culavagga* of the Vinaya), in three bundles; 50. = No. 43; 51. = No. 23; 52. = 42; 53. = 23; 54. Skem Dukkanipāt (an Abstract of the *Duka-Nipāta* of the *Jātaka*, Fausbóll Vol. ii, pp. 1–270; 55. = No. 23.

It will be remarked there are in this list several chronicles, which it is very important should be procured as early as possible, for it is precisely such mss. that are very badly needed, if a complete history of Burma is ever to be written.

ant undertaking ; the Government of Burma, if approached on the subject, would no doubt help also materially.

The Vocabulary which follows has been compiled from the Talaing nissaya of the Cakkhupālattheravatthu, (19) the first story of the Commentary on the Dhammapada. I have left out the ten stanzas which form the introduction to this commentary, because the text is very corrupt in the manuscript and its nissaya correspondingly so and uncertain ; for the same reason, I have not used the gloss on the stanza "Manopubbāṅgamā . . .," (20) though somewhat better than the opening verses. I have made use only of the story proper, the Pali of which in the nissaya is no doubt corrupt here and there, as cannot but be expected in a work that has several times been copied by men who often, not only do not know Pali at all, but do not even understand all the Talaing they are copying ; but on the whole, the manuscript is correct and clear. In the vocabulary, I have included not only *new* words. and these make up *about three fourths* of the total number, but also words having another meaning than that given to them by Haswell ; couplets, like ချေဝ်ခါင် *snev ramn*, ကုပ်နီ *knap snam*, of which the first or second member is not in Haswell's but is found in the literature used either by itself or in composition with some other word of the same or cognate meaning ; couplets, each member of which is found entered separately in Haswell, but which, when thus brought together to form a couplet, acquire a new meaning independent of that of each member separately ; expressions and adverbial phrases, such as : ယံထိမ္မဲ, (*yām lam mvai*), "so long as" ; မ္မဲမ္မဲမြိပ် *mvai mvai damrip* "all at once, all of a sudden," *etc.* In a word, I have endeavoured to include *all* that is not in Haswell's vocabulary, but I dare say a few words may have escaped me ; I have purposely left out prepositions used to show the cases, instrumentive, locative, *etc.* as well as some verbs which, in default of a better term, may be called here provisionally "auxiliary verbs", and answering to the Burmese so-called "verbal prefixes and suffixes." All these——not in Haswell's of course——will better be explained in the grammatical notes which I hope soon to be able to

19. Norman's edition, P. T. S., Vol. 1, part 1.

20. Norman's edition, p. 21 ff.

publish, and to which reference is made sometimes in the vocabulary. (21)

The Talaing word is given first in the vernacular characters, then in literal transcription ; the English meaning follows, after which comes the Pali word of the text of 'Cakkhupāla' which the Talaing word translates. After the Pali word, I have given, in many instances, the passage of the *nissaya* in which the Talaing word occurs : the Pali comes first in roman characters and is immediately followed by the Talaing translation. Last of all are given references to other works in which these new words have also been found, not seldom quoting and translating the passage ; many more such references have been withheld for fear of too much increasing the size of an already long paper. I have, after some phrases and expressions, given as literal a translation of them as was possible, within inverted commas.

My sole aim in drawing up this list of words, has simply been to shew, by a clear, and at the same time, useful example, the richness of the Talaing *nissayas*, and the abundant material they can be made to yield, (22) and not at all to give a model of the form a future Mon dictionary should take. (23)

21. Care will have to be exercised in quoting grammatical forms from the *nissayas*, for these forms are much influenced by the Pali idiom ; many prepositions, used as case-endings (if I may use this expression) are however regularly used in the *nissayas* which are found also in purely Talaing works, such as : ပုဂံၤ *pnov* 'among, in', for the locative ; မိၤသွၤမိၤ *min, smin*, 'with, by,' for the instrumentive, etc.

22. As above said, this list contains over 400 new words and expressions, taken from the 44 pages of the word for word translation of the story of Cakkhupāla ; from this it may be seen what a large number of words would be obtained from only the first part of the Dhammapada Atthakathā Nissaya, which contains ten stories. In the first four pages of the story of Matthakundali, which follows immediately that of Cakkhupāla, I have collected about 30 new words and forms.

23. But I think that, on the whole, the plan of the dictionary should be somewhat that followed in this list ; the Pali equivalent should be given in every instance ; extracts from the *nissayas* might be left out, except in special cases, and as many references as possible to other works should be given.

VOCABULARY.

ABBREVIATIONS.

- B., Burmese.
Dhc., Dhammacetī Mahāpiṭakadhāra.
Hasw., Haswell's Vocabulary.
L. S. K., Lekha chandadūnasīlakathā.
N. V. K., Navakovāda-Vinayakathā.
M. K., Maṭṭhakundalī Vatthu.
M. T., Modern Talaing.
O. T., Old Talaing.
P., Pāli.
S. B., Skem Jāt Bhūridat (*ms.*)
Skt., Sanskrit.
S. R. D., Slapat Rājāvaṇ datov smim roṇ.
Sudh., Paṭhama Sudhammavati, Gavampati, Rājādhirāj.
T., Talaing.
T. L., Tikkhatyalokavajjārabbhakathā.
V. E. P., Vocabulary English and Peguan, E. O. Stevens, 1896.
U. O. K., Upāsakovādakathā.

အစေ့တစ္ဆာ, (acen tamlā), in the order of, according to ;
in the expression : လွှင့်အစေ့တစ္ဆာ=anupubbena ; B. အစဉ်
အတိုင်း။

အလီအသီ, (alóv asim), control, control over, power over ;
P. assava=obedient : hatthapādūpi anassavā honti, ငါးလက်တံ
တံ၌ကိုလေး ငါးဦးတံ၌ အလီအသီ၊ ဗွံ၌။ *lit.*, "and the hands and
feet are state of not getting control"=are uncontrollable.
Both members of this compound word can probably be
traced back to Burmese influence ; အလီ, may be compared
with B. အလို, (aló) ; သီ may be a loan word from the B.
သိမ်း, *sim* : , to take possession of, take unto oneself, *cf.*
such Talaing expressions as : သီဂိုင်, (*sim gón*), သီဂက်, (*sim dak*),
သီကတ်, *sim ket* and Burmese : သိမ်းတူသည်, သိမ်းထားသည်,
သိမ်းဆည်းသည်။ The Burmese renders the Pāli phrase
given above by, လက်ခြေတို့သည်အလိုတို့မလိုက်ကုန် or လက်ခြေ
တို့ကိုမသိမ်းမဆည်းနိုင်ခြင်းကုန်၏။

အလီဇကု, (alóv jaku), oneself ; P. sayam ; B. ကိုယ်တိုင်,
where ကိုယ်=ဇကု and တိုင်=အလီ။ *cf.* MK. 49, *ibid.*

အလိုက်, (alum kón), during, for ; *lit.*, 'throughout with' ; it translates a P. accusative of time : pañcavassāni, အလိုက် ၅၄, during or for five years. B. ပတ်လုံး။

အတ္တဘ, (attabau,) self, personality, body. P. attabhāva ; B. အတ္တဘော။

အယသံမာတိ, (ayāmmāt), the exact quantity, the exact measure ; exact time, as soon as ; just as, just when, the moment that . . . , merely, about, it always translates the P. mattam. Examples from the *Nissaya* : (i) tasmiñ (Anāthapiṇḍike), အနာတပိဏ္ဍိကသေဋ္ဌိ, nisinnamatte yeva, အယသံမာ တိဝိနိက္ခိတေဝိ, "and even as soon as Anāthapiṇḍika sat down ; or, and the very moment, etc." ; (ii) aḍḍhamāsamattam, အယသံမာတိဗ္ဗတိလ္လင်္ဂမိတု, "about half a month." The expression is made up of အယသံ, time and မာတိ=Skt. mātra, and literally means "the exact measure of time," and this original meaning has expanded into those registered above. Rev. Schmidt, in his translation of the *Slapat Rājāvañ datov smim roñ*, errs completely in rendering this expression by : längere Ausführung des kurzen Texts" as well as in analyzing it : "အယသံ=P. āyāmo, ausführlich (detailed), မာတိ=P. mātikā, skizze (sketch)" ; in this passage, it means merely : "in the (exact) measure of, according to" and answers exactly the B. အားလျော်စွာ, "befitting the strength of . . . ," hence "according to" ; and the passage may be rendered, "in the exact measure of my intellect . . . shall I," etc.

အာရိပိ, (ā cōp), to arrive, reach, attain ; P. pāpuṇāti ; to go to ; *Nissaya* : Jetavanañ, တာဇေတဝနိ, gantvā, အာရိပိတုံ။

အာလီ, (ā lóm), to get spoiled, or destroyed ; here 'to get' is expressed by အာ (to go) ; cf. B. ဂျက်သွားသည်။

အိန္ဒိ, ('in), abbreviation of Indra=Sakka, the god ; in the older language, for instance the terra-cotta plaques of the Ānanda temple at Pagan, it is written, more correctly : အိန္ဒိ, *in*.

အေးငှေ, (ah nah), to clean. P. patijaggati, this meaning of patijaggati is not registered by childers, but see *Mudulak-khaṇa-jāṭaka*, Fauböll, Vol. I, p. 305. Also=adv., cleanly, cf. ပစ္ဆားဇူး။

အာစင်ကြီ, (ā caṅkram), to walk to and fro, up and down. P. caṅkamati; B. စကြီသွားသည်။ စင်ကြီ is from the Skt. caṅkrama.

ကတိဂိုဏ်ကေတိ, (kat gón ket), to learn; study. P. uggaṇhāti *lit.*, "to learn-receive-take."

တ္ထိဇ္ဇေ, (któv ceh), "to appear and descend," (from the womb), to be born, ကိုဉ်တ္ထိဇ္ဇေ to cause to be born, to bring forth. P. vijāyati.

ကတိဒဉ္ဇ, (katóv dadah,) the arising, appearance; this is a noun from the verb တ္ထိဉ္ဇ, to arise, appear; see next:

ကတိဒဉ္ဇတလအာရှနိ, (katóv dadah tala-arhan), "the arisen (ကတိ) state (ဒဉ္ဇ) of Arhan," that is, Arahatsip. P. Arahattam. တလအာရှနိ=*lit.* 'Lord Arham'; the form (arham) shows the word has been taken from the Skt.

ကူပ်သို့, (knap sñam) (so in two places), to be silent; (adj.) silent P. tuṇhī ahosi; Hasw. has ကူပ်သေ့ဝံ knap sñom, with the meaning only of 'lost in thought'; but as သေ့ဝံ is merely a form of သို့, ကူပ်သေ့ဝံ means also 'to be silent.'

ကရ, (karau), to turn away, hence: to reject, abandon. P. paccakkhāti. Cf. ကြဓ, *krau cah*, in Hasw., 'to turn the back in contempt,' where ဓ=the back; and cf. ကြ, after, behind. ကရကေတိ, karau klem, *ibid.*, in which ကေတိ (written also ကေတိ) is a kind of verbal suffix, or auxiliary verb, very frequent in M.T. and often equivalent to the B. ဝေ။

ကလေင်စ, (kaleñ cau,) to return, to turn back. P. nivattati.

ကသပိ, (kasap,) to consult, talk over, discuss. P. manteti.

ကာဂဗ္ဗိတိ, (kā gacót), death. P. ကာလ; this is never used by itself, but always with ဝ, *pa*, to do, to make: ဝကာဂဗ္ဗိတိ, to die=P. kālam karoti; ကာ is the P. ကာလ; ဂဗ္ဗိတိ is the proper T. word; I have met with ဂဗ္ဗိတိ, (dacót), in Maṭṭha-kundalivatthu. See under ဝတရိ။

ကာလ, (kāla), time (in counting); it is from the P. kāla, but corresponds to the P. vāra; *Nissaya*: dve vāre, စါကာလ။ Cf. T. ဝါ, vā (P. vāra).

ကာလဂယ၊ (kālagayah), "the time of morning," forenoon. P. purebhattam.

ကာလ၌, (kālagah), at that time, then. P. atha.

ကာလ၌, (kāla-hrón), "the time of dawn," the dawn. P. aruṇa, from which ၌ from အ၌ is probably derived.

ကာလသွင်တွဲ, (kāla-smavtñai), "the time of evening," evening. P. pacchābhattam.

ကေတ်ပွတ်, (ket ptit,) to take out from. P. gaṇhāti, nīharati.

ကိုပ်ဖျပ်, (kóv byāp), to seize, to catch hold of. P. pariya-dāti. It is the causal of ဖျပ်, to pervade, from P. vyāpeti, and means *lit.* "to cause to pervade (the mind)," that is, to catch hold of it.

ကိုပ်ယူ, (kóv ymu), to give a name, to name.

ကြပ်, (krap,) to be near.

ကြပ်ညန့်, (krap ñan), near ; to be near ; Hasw. gives only the form ညာန့်=*ibid.*

ကြ, (krau,) a road, street. P. vithi ; Hasw.=တရ, *tarau*, found also written ငြ။

ကွေင်တူင်, (kleñ tluñ), to return, come back, P. āgacchati.

ကျင်နီပ်, (kluñ cóp), to arrive, reach, P. sampāpunāti ; B. ရောက်လာသည်။

ကျောနီဝိုတ်, (klon bót), (i) to offer food, wait upon. P. parivisati. (ii) to look after, take care of (someone). P. paṭijaggati. (iii) to clean (as a house, etc.,) P. paṭijaggati ; *vide*, အးငှေ။ ကျောနီဝိုတ်အးငှေ, *ibid.*

ကျိုတ်, (klóh), perforated ; to be perforated. P. chidda ; Hasw.=a crowbar ; a spade.

ကျိပ်, (kvón,) to tear out, tear off. P. uppāṭeti ; ကျိပ်ပွတ်, *ibid*, cf. ပွတ်။

ခန့်, (khaṇan,) to abridge, contract, narrow, shorten ; ခန့်ကျိ, *ibid* ; P. saṅkhipati ; cf. Hasw. ကန့်—to be narrow and ခန့်=ခန့်။

ချပ်ဂှပ်, (khyap gnáp) to think, consider, consult with. P. manteti.

ချပီစိင်တူ, (khyap camñ tū), to be anxious, have anxious thought, to bother ; fret. P. cintayati. See စိင်တူ။

ချို, (khyóm), the jasmine flower, နှိချို။ P. sumanā.

ဂဉ္ဇေ, (ga-uai), medicine, drogue; this is the original and true spelling ; it is generally found spelt : ဂဇ္ဇေ, ga-'uai.

ဂဉ္ဇေယဉ္ဇေ, (ga-uai yāai), medicine, medicament, drogue. P. bhesajjāṃ.

ဂကူသို, (gakū sñi), a good family, an honorable, well-to-do family. P. kula ; *Nissaya* : imasmim kule, ဝှဲဂကူသိုဝှဲ။

ဂဇ္ဇေ, (gaññe), (by itself), to go about, go the round. P. ācarati ; ဂဇ္ဇေဝိဇ္ဇာပတ်, going the round for alms, P. bhikkhācāra.

ဂဗိုတ်, (gacót), death. P. maccu ; *Nissaya* : maccurājassa, ကုသိုဂဗိုတ်။ Hasw. gives to this word only the sense of : to kill, but it is very frequently met meaning : death ; cf. ကာဂဗိုတ်။ Cf. U. O. K. 37: param marañā, ချူဗိုတ် ဂဗိုတ်။

ဂဇ္ဇာတ်, (gajam datau) "to sit and remain," to dwell, sojourn, live. P. viharati. See ဘတ်။

ဂတးကွေ, (gatañ klem,) to turn upside down; Hasw.=ဂတး only ; ဂတးကွေဝလာန်—"to turn words upside down," to deceive. P. vañceti.

ဂရင်ဂြိ, (garañ ptim), "to cause to understand and know," to make known, tell, inform. P. āroceti.

ဂးကိုပ်တိ, (gañ kóv tim), "to say (and) make known," to tell, inform. P. katheti ; ကိုပ် is the causal prefix ; when two verbs are compounded, it generally comes between the two.

ဂိုင်ကေတ်, (gón ket), to learn. P. uggāṇhāti ; cf. ကတ်ဂိုင်ကေတ်။

ဂြိ, (gñi), (by itself), to adorn, decorate. P. alaṅkaroti.

ဂုနိဂနနိ, (gñan ; gñan,) to consider, think, consult. P. manteti ; Hasw. has ခနနိ and only in composition with ကသပ်, and with the meaning only of : an intention, desire. See ကသပ်။

ဂုပ်, (gñap,) to think, consider consult. P. manteti ; cf. ခုပ်။ see ခုပ်။

မြိပ်, (gróp), (adj.) (i) wild, savage, applied to animals and plants = P. vana ; (ii) retired, secluded, applied to huts or monasteries, etc., = P. ārañña ; *Nissaya* : āraññavihāro, တာမြိပ် ; မြိပ်, as a noun means : forest, jungle, wilderness, cf. B. တော, to. The opposite of မြိပ် (adj.) is ကွာန်, lit. 'village' = domesticated, cf. B. အိမ်။ မြိပ် is constantly written ဖြိပ်, *grip* in the Ānanda plaques ; that this was the form in Old Talaing is shewn by the same plaques writing မိပ်, *cip* for မြိပ်, (cóp), to arrive.

မြိတ်, (gróh), the heart ; P. hadaya ; *Nissaya* : hadayam-amsam, တိုန်ဗျာန်မြိတ်, ubbattetvā မှိတ်ကြိတ်တုံ။ Hasw. has မြိတ်=liver.

မှိတ်, (glik), to tear out, tear off, tear up ; P. ubbatteti ; မှိတ်ကြိတ်, *ibid.* cf. ကျိပ်။

၇၁, (glu), to be blind ; the original meaning being : 'to be dark' ; *Nissaya* : cakkhuvikalakāle, ပဲ့တာလမတ်မ၇၁အာ။ ၁၇၁, is also used in this sense, also in the sense of foolish, cf. B. မိုက်မာသည်။

၇, (glam), a room, closet, cabinet ; P. gabbha ; *Nissaya* : gabbham, ပဲ့၇, pavisitvā, လောပိအာတုံ။ ၇ means primarily, 'interior' (noun), and hence, a room, closet ; this is the pure T. word (see next). Cf. S. R. D. 40 : ဗွတ်လပ် ၇ကျပ်သြီ, "they constructed a royal chamber" ; here ကျပ်သြီ is equivalent to ကျပ်ဝန်, and to the B. တော် and means 'royal, pertaining to royalty.'

၇ဝပ်, (glam gav), a room, closet, cabinet ; P. gabbha ; ဝပ် is not derived from the Pāli, as Schmidt thinks, *op. cit.* p. 41 note 1, but from the Skt. garbha ; Talaing in adopting foreign polysyllabic words, clips off, as does the Burmese, the last syllable or syllables, to adapt them to its own peculiar genius ; thus ဝပ် *gav* = Skt. garbha = ဝပ်, gar, which remains intact in Old Talaing ; cf. the Ānanda plaques (XIth century) : ဇနက်တိတ်နောရိဝပ်, lit. "(Prince) Janaka comes out from the womb" ; translated in M. T. = ဇနက်တိတ် နူဝပ်။ Final *r* in O. T. always becomes *v* (ဝပ်) in M. T.

ဂွံအလိုအသီ, (gvam alóv asim), to have control, power or mastery over ; see အလိုအသီ။

ငှင်, (ñev), (by itself) to look, look at, observe, examine ; P. oloketi. *Nissaya* : vasaṇatthānaṃ, နိဿာနိဒ္ဓိင်ဓာထေဂ်, olokessāmi, ကြိုက်အဲငှင်ညိ။ L.S.K. 26 : ငှင် ခုတ်ညး, to look at the faults of others. Hasw. has not this word by itself, but has registered : ငှင်ရိုင်, to which he gives the meaning of 'to look askant,' which I have not as yet met anywhere ; ငှင်ရိုင် always translates the P. oloketi, 'to look, look at,' simply ; ငှင်ရိုင်=ငှင်။ With ငှင် cf. သေ့ဝ်။

စဗျိ, (ca buai mah), a forest ; P. aṭavī ; စဗျိမြိပ်, *ibid* ; so in two different places.

စကာဏာ, (cakā ṇā), to send to, send on an errand or mission ; P. paṇṇati ; cf. B. မိုင်းသည်။ Hasw. has simply : စကာ, 'to make use of.'

စက္ကိ, (cakkvī), a wheel, wheel of a carriage ; P. cakka ; this is a hybrid : စက်=P. cakka, a wheel ကိ T.=*ibid*.

စန္ဒိထစ, (canah thabāh), (i) to point out, show P. ācikkhati ; this form is quite common, although not registered by Hasw., who has : စနိထစ, စဏာနိထစ and စနောနိထစ ; the first member of this compound verb means to 'point out' B. ညွှန်းသည်, and the second, used by itself colloquially is properly 'to show,' B. ပြသည်။ (ii) to be well ; in the expression : ပသ်စန္ဒိထစရော, "(pasāk canah thabāh rau) ? *Nissaya* : bhadde, ယုံခိမြိ ကိသိဓာ ? ပသ်စန္ဒိထစရော။

စနဲ, (canāai), crafty, fraudulent ; craft, fraud ; P. saṭha ; cf. U.O.K. 30, စဏာ=P. māyā, deceit, false appearance, etc., and စု at p. 32.

စန, (cana,) food ; P. āhāra ; this word is not entered separately in Haswell ; but see S.R.D. 62 ; V.E.P. p. 40, has စဏစ, (caṇaca) and စူစ, and not စန alone, which is, however, very common ; စဏစ means *lit.* "which is for eating," "something for eating," စဏ being a prefix equivalent to the B. စရာ='what is for, something for.' The spelling စူစ is wrong.

ဓမ္မ, (camah,) to release, set free, liberate ; P. bhujisse karoti ; cf. Hasw. : တမ္ဘ, *tamlah*, free ; to be free.

၁မတ်, (camat,) way, manner ; P. niyāma ; နမတ်, 'in the way of,' according to, as.

၂မတ်, (camat,) to inquire, search into ; examine, consider ; P. sallakkheti ; cf. S.R.D. p. 189, "genau untersuchen," to examine carefully. Hasw. ခွတ်, to discern.

ဥတိ, (cmah,) every, each ; *Nissaya* : divase divase, ဥတိ ဥတိ။ S.R.D. p. 84, ခဉ်ခဉ်ကာလ, "every time," always ; *sudh.* 5, ဥတိတိတဝ, every existence (ဥတိတိ=ဥတိဥတိ, this way of abbreviating is very frequent) ; used without reduplication at *sudh.* 2, ဥတိကာလ။

ဓမ္မိဉ္ဇာနိ, (camin pramāṇ), authority, power, control, mastership, influence ; the highest authority, the greatest power ; P. vasa ; *Nissaya* : attano, ကိတ်ကိတ်ကုတ္တိ။ vase, ပဲ့ဓမ္မိဉ္ဇာနိ။ S.R.D. 140, 178 ; Dh. 13, reads : ဓမ္မိဉ္ဇာနိ။ ဉ္ဇာနိ is from the Skt. pramāṇa (cf. S.R.D. 179 note 1, where schmidt says it is fr. P. pramāṇa (sic !)) ; the form ဝဇာနိ as given at Dh. is from the P. pamāṇa ; ဓမ္မိ, therefore is the T. equivalent of ဉ္ဇာနိ။

ဥ, (cmah,) empty ; P. tuccha. *Nissaya* : tucchahatthā, နုတဉ္ဇာဂ္ဂံ။ na gatapubbā, တဝံအာဂ္ဂဝါဏိ။

ဓမ္မတိ, (camnah,) insect ; P. pāṇa ; at another place written : ဓမ္မံ, where the superscript dot=တိ။

ဓရောနိ, (caron,) part, fold, as in : 'two parts, five-fold', etc ; P. dhā. *Nissaya* : muddhā, ကျိပ်။ sattadhā, ရ ဓရောနိ။ pāleyya, ဝတ္ထုတ္တလိဘာရောဇ်။

ဓရောဟိ, (caroh,) to pour, drop (liquids), sprinkle, anoint ; P. āsiñcati ; cf. Hasw. : ဓရိဟိ, (caróh), the same ; this vowel change is frequent, e.g., ထိုအ်=ထောအ်။

ဓရောဟိနုဟိ, (caroh nuh,) "to pour and apply," an unguent, salve, etc. ; P. āsiñcati ; here applied to medicated oil ; see နုဟိ။

ဧ, (cón), to, unto, up to ; P. yāva. *Nissaya* : yāva arahattam kammaṭṭhānam, ဧရိဟိဒ္ဓိဝေရ်နိ။ Cf. N.V.K. 11.

စီရင်ဂ္ဂီ, (cīreṅ gñi), to decorate, ornament; P. alaṅkaroti; with စီရင် cf. B. စီရင် (cīraṅ); see ဂ္ဂီ။

ဇေနီ, (cen,) to smear, anoint; P. añjati.

ဇေ, (cem,) to discard, abandon; P. apaneti. *Nissaya*: kāsāyāni, သ္မာဂ္ဂံ, apanetvā, ဇေကွေတုံ။ ကွေ here is a kind of verbal affix or secondary verb = to B. ဝေ။

စိုနီ, (cón), to be complete, perfect; accomplished (of an action), être revolu. This is very frequently used as an auxiliary verb to indicate perfect past tense; it translates the P. aorist. *Nissaya*: akkhini, မတ်, thokaṃ, ညိနင်, rujjimsu, စိုနီခေမယေရေင်။ N.V.K. 7: စိုနီဉ္စကေတိနင်, he took away (many robes); N.O.K. 27: စိုနီသ္မာရ, "he said" = P. avoca. A phrase commonly found at the end of chapters is: စိုနီတုံဆဝ္ဂရ, lit. "all this is finished," viz. this chapter is finished, finis, cf. တုံဆဝ္ဂရ under တုံ။

စင်တူ, (camū tū), to be anxious, troubled; to sorrow; P. cintayati, socati; *Sudh.* 4; U.O.K. 41.

ဆုမယေ, (chu mayem,) a large tree with fruits, but without flowers; P. vanaspati, vanappati.

ဆု, (chu,) a fire—stick, firewood; P. dāru.

ဆိ, (chim,) to forsake, abandon; P. vivajjeti.

ဇနီ, (jan,) person; the people; P. jana; generally found in the expression မ္မာဇနီ = P. mahājāna; but also used sometimes by itself, as at S.R.D. 30: တွံနုသ္မကံဇနီတံ, "for the people (who)"

အေးဇဉ္ဇေ, (ja-ah jaṇah), clear, clearly; *Nissaya*: devindo, င် သ္မိမိနိမိနိဌိမာနိဇေဝတံ, dibbacakkhum, နိ မတိဒိဝိ, visodheti, ပွံသေဝ်အေးဇဉ္ဇေ

ဇွေဝ်တိတိ, (jvov tit,) "to flow and come out," to ooze, percolate; P. paggharati.

ဇိုနီကိုင်, (jón kón), (i) to give to, hand over to, transfer; P. paṭipādesi; (ii) to confer (upon), U.O.K. 43: ဇိုနီကီဒထေမြမောင်, to confer benefits upon.

ညိနင်, (ñi naṅ), a little; P. thokaṃ.

ညှိပ်ညှိပ်ရော, (ñamū ñah gah ro), "what like person," who? P. ko. ညှိပ်....ရော=what kind of ...? what....?

ညှိပ်ရ, (ñamū rau), "like the manner," as, like; P. viya; yathā; cf. U.O.K. 31; see ရှိ

ညှိပ်သင်္ဂြိုဟ်, (ñamū sāk gah), "like that manner," likewise; P. tathā; ညှိပ်သင်္ဂြိုဟ်ကိုရ, and in like manner; P. tath' eva.

ညှိပ်သင်္ဂြိုဟ်, (ñamū sāk vvañ), "like this manner," like this, thus; P. evañ.

ညှိပ်သွတ်, (ñamū smah), like, alike; similar, the same as; *Nissaya*: samma Cūlapāla, ယုံညှိပ်သွတ်ကိုပို့စူထပါဝ, "Oh! Cūlapāla, who art alike with us!" ; see ညှိပ်သွတ်

ညှိပ်, (ñah), a person; this meaning has not been registered by Haswell, although very frequently met in this sense, e.g., in the oft recurring expression: ညှိပ်ဂမ္ဘိုင်, "the many persons," that is, the people, men; ဖြညှိပ်, "any one person," any one, anybody, U.O.K. 43; ညှိပ်ညှိပ်, "another person," other, others=B. သူတပါး။

ညှိပ်ဇမ္ဗုဒ္ဓ, (ñah jamnok), an elderly person; P. mahallaka.

ညှိပ်မတွင်တရ, (ñah ma tvāk tarau), a person who goes on a journey," a traveller; P. addhika.

ညှိပ်သွတ်, (ñah smah), "person like....," friend; dear. *Nissaya*: ယုံညှိပ်သွတ်ကိုပို့, "Oh! person like unto us!" ; P. samma.

ညှိပ်ကုဒ္ဓိတာတ်, (dón ku drahāt), "weak with strength," feeble, weak; P. dubbala.

ဏာပိတ, (ṇā pcōp,) to lead to, conduct to, bring to; P. neti, pāpeti; cf. U.O.K. 19.

တရေ, (tarem,) original, natural, ordinary; P. pākātika.

တရဝါတ်ဂါတ်, (tarau vāt gāt), a difficult road or journey; wilderness, forest; P. kantāra. Cf. B. ခရီးခဲ။

တရံ, (taram) uncle; P. mātulaka.

တလအရှင်, (tala arhan,) "Lord Arhat," an Arahāt, a saint; P. khīṇāsava.

တဝဋ်, (tavah dhav,) "the word of the Law," a religious discourse, sermon; P. dhammadesanā; also found

written တွင်ခပ်, *tvah dhav*, but the form တွင်, တွံ is used always or most generally, for the verb, and တဝင် for the noun from it ; see တွံ။

တိတိဗ္ဗ, (*tit blah*), to escape from, get out of, get free from, exit from ; P. *nīsarati* ; U.O.K. 27 = *vimuñcati*, *vimucati*.

တိတိဝင်, (*tit vah*), "to get out from the Lenten season," to end the Lent. *Nissaya* : *pañcavassāni*, အလိုက်ရှိ၍ *vasitvā*, ဝုတ်တု၊ *vutthavassa*, ဒွိမတိတိဝင်။

တုပ်, (*tup*), to resemble, be like, be similar ; cf. U.O.K. 19 ; တုပ်တပ်, U.O.K. 30, 42 ; in တုပ်သွတ်, *tup smah*, (verb), *ibid* ; U.O.K. 19.

တု, (*tuai*), to be completed, finished ; elapsed, passed, *être révolu* ; cf. S.R.D. 32 : နှစ်၌ အန္တကလပံတု, "then, 10 *antarakalpas* having elapsed . . .," and pp. 34, 36 ; p. 42 : ဝ, လှီ တောင်တု, "82,000 generations having passed . . ." တုဆွံ့ရ "all this is finished," a phrase used at the end of sections or chapters, e.g., *Kosiyavagga* ၁၀ သိက္ခာတုဆွံ့ရ, "The ten rules in the *Kosiya* section are finished (=have been explained), N.V.K. 10.

တ, (*tau*), to live (in), dwell, sojourn, P. *vasati*, *viharati* ; Cf. S.R.D. 30, 46, 60 ; Sudh. 9.

တဲသွင်အာ, (*tiiai smav ā*), "to go under," to set (of the sun) ; cf., တဲမှီ၍တ, the sun sets, S.R.D. 54.

တွာတိ, (*tmāt*), to be made of, to consist of. *Nissaya* : *manomayā*, ခေမတွာတိနမ္မိတိ။

တြိ, (*trum*), a man ; P. *purisa*, *manussa*.

တုၼ်, (*tluñ*), to come = တုၼ်. *Nissaya* : *nahātvā*, ဟုံသင်တု၊ *āgacchanto*, နကြိကလောင်တုၼ်. For နကြိ see forthcoming grammatical notes. Cf. ဝါင်တုၼ်၊ ခုင်တုၼ်။

တွင်တရ, (*tvāk tarau*), to travel ; Hasw. has : တွင်တရ။ Cf. B. ခရီးသွားသည့်။

တွင်ရေတိဗ္ဗိ, (*tvāk ret bōv*), to go the round of, go from place to place ; P. *cārikam carati* ; ရေတိ, ရေတိဗ္ဗိ = round, about.

တို့, (tvam,) to tell, recount ; P. vatthum katheti ; super-script (°) stands for final တ်။

ထာနိ, (thān), a place, a spot ; through Skt. sthāna ; P. t̥hāna

ထာနိဂတိ, (thān gajam), "place to sit," a sitting place ; P. nisīdanat̥thānam.

ထာနိဂတိဝတ, (thān gajam datau), "a place to sit and live," a dwelling place ; P. vasanat̥thānam.

ထာနိဒ္ဓိ, (thān dmam), a dwelling place ; P. vasanat̥thānam.

ထာနိညိတိ, (thān stik), "a place to lie down or sleep," sleeping place, bed ; P. sayanat̥thānam.

ထေ, (the,) a Buddhist monk of more than 10 years standing ; P. therā ; frequently spelt : ထေရိ။

ဒဂ္ဂပ, (dagnap,) to be agreeable to, to please to ; P. rucati ; ဒ appears to be a pretty frequent verbal prefix ; e.g., ဒုပ, to desire, find pleasure in, wish for, ဒုပိ ; ကုတ်, to cut, ဒကုတ်, to cut into long strips, to decide a case at law, render justice ; တ်, to live, dwell, ဒတ်, to stand, remain, live, dwell ; စေင် (S.R.D. 50 ; cf. B. စောင်းသည်), to lean on one side, be not level, to decline (as the sun), ဒစေင်, to lean, incline, be out of the perpendicular, etc ; ဒ is also frequently used as a prefix to form nouns from verbs (see grammatical notes in forthcoming numbers).

ဒေတိကုဉ်, (dget klui), "to follow and come," to follow behind and come together with to (a place) ; P. anugacchati ; cf. B. လိုက်လာသည်။

ဒေတိဗတိ, (dget bak) to follow behind ; P. anveti.

ဒစုနိ, (dacun,) a stick, a staff ; P. yat̥thi ; S.R.D. 66 ; cf. ဂစုနိ။

ဒတ်, (datau,) to dwell, reside ; P. viharati.

ဒဒ္ဓိ, (dadah,) state, estate, condition ; P. bhāva and neuter suffix yam ; B. အခြေ။ ဒဒ္ဓိအရိယသာဝက=ariyasāvakabhāva ; ဒဒ္ဓိပုထုဇနိ, puthujanabhāva ; ဒဒ္ဓိဘဒ္ဓိ, "state or condition of monk," pabbajjam ; ဒဒ္ဓိမဟုတ်လိုအာရ, pahinabhāva ; ဒဒ္ဓိအ

ဝင်္တီဗု, the estate of manhood, *Sudh.* 2 : မှာတလိ သွိုက်တိ တိုတ်ဒိဂ်တဲ သွာန်ဒိနိရ=“*Mātali, desiring to know the reason of that condition (state), asked Indra,*” *U.O.K.* 42. ဒဂ်, alone or joined to the verb with the connective ဓ, forms abstract nouns, as may be seen from the following words :

ဒဂ်အာရှန်, (*dadah arhan*), “state of the Arahāt,” Arahātship ; *P.* arahattam.

ဒဂ်စမး, (*dadah camah*), “the state of being free,” freedom. *Nissaya* : dve, ခေု ဒမ္မုပ္ပတိညး ၊ ။ *dūsadārake*, နိဒိက်တြိသွတ် စါ။ *bhūjisse*, နိဒိဂ်စမးဂ်၊ *katvā*, ဟ္လိ။ *lit.* “doing the freedom of two small boy-slaves,” having liberated two young slaves.

ဒဂ်ဗ္ဗာရဏာ, (*dadah bcāraṇā*), “the state of ‘to reflect’”, reflection, thinking over, pondering.

ဒဂ်ဗု, (*dadah blāai*), “the state of young man,” manhood, the being of age.

ဒဂ်မအာ, (*dadah ma ā*), “the state of ‘to go’”, a going, the going ; *P.* gamanam.

ဒဂ်မကူဝ်သို, (*dadaw ma knap sīam*), “the state of ‘to be silent’”, silence ; *P.* tuṇḥibhāva.

ဒဂ်မကုင်စိုဝ်, (*dadah ma kluṇ cōp*), “the state of ‘to arrive’”, arrival ; *P.* āgatabhāva.

ဒဂ်မဂ္ဂါအာ, (*dadah ma glu ā*), “the state of ‘to become blind’”, blindness.

ဒဂ်မဝ်မဂ္ဂါအာ, (*dadah mat ma glu ā*), “the state of ‘eye which has become blind’”, blindness.

ဒဂ်မယုတ်, (*dadah ma yut*), “the state which is mean, depraved”, worthlessness ; *P.* okāra.

ဒဂ်မရနုတ်ပလေင်, (*dadah ma ranuk pa peṇ*), “the state of ‘to have fulfilled’”, fulfilment, accomplishment ; *P.* pāri-pūri ; ပလေင် generatly spelt ပလေင်။

ဒဂ်မသို, (*dadah ma slam*), “the state which delays”, delay, procrastination ; *P.* papañca.

ဒဂ်မဟဝ်တိုတ်မဝ်, (*dadah ma ha gvam hót māai*), “the state which is not negligent,” earnestness, zeal ; *P.* appamāda.

ဒဂ်မဟုတ်လီအာ, (*dadah ma hut lóm ā*), “the state of ‘to vanish’”, disappearance, loss (here : of the eyes) ; *P.* pari-hinabhāva.

ဒဒ္ဒမတူကိုဒတုမြမောင်, (dadah ma hamai kón datuai-mramón,) "the state which is without benefits" disadvantage, damage, uselessness ; P. anattam.

ဒဒ္ဒမတူအလိုအသိ, (dadah ha gvam alóv asim,) "the state of not having control over", weakness, feebleness ; P. anassavabhāva ; see အလိုအသိ။ Also : ဒဒ္ဒမတူအလိုအသိ, *ibid*.

ဒဒ္ဒမတူလိလိမိတ်, (dadah hamai lahiñ cót,) "the state of being with no happy mind", indisposition, the not being well ; P. aphāsukam.

ဒဒ္ဒမတူဂုဏ်, (dadah hamai gun,) "the state which is without virtue", demerit, unrighteousness, impiety, sin ; P. adhamma.

ဒဒ္ဒမတူ, (dadah smim,) "the state of king" sovereignty, rule, kingdom ; P. rajjam.

ဒမာရေဟသေဟဝေ, (dama reh seh dhav,) (adj.) revering the Law ; P. dhammagaruka ; ဒမ placed before a verb makes of it an adjective (see my grammatical notes).

ဒေဝဋ်, (dayeh,) a song ; P. gītam.

ဒရီ, (daróm,) to cry, weep ; P. viravati ; ဒရီယံ, *ibid*.

ဒလေဝံပတောနိ, (dalom paton,) instruction, admonition, from the verb : ဒလေဝံပတောနိ ; P. ovāda.

ဒရသင်္ဂုဏ်, (dah ra sūk gah magah,) "If it be like that", if it be so, very well ; P. tena hi ; also simply : ဒရသင်္ဂုဏ်။

ဒိဝိ, (dip,) heavenly, divine ; P. dibba.

ဒုင်, (duñ,) to receive, accept ; P. patipajjati.

ဒေါင်, (dov,) centre, middle ; P. majjha ; S. R. D. 64 ; Hasw. has only ဒေါင် ; in Genesis p. , is found လဒေါင်။

ဒိုဝ်, (dóh,) direction, region, part, place ; from P. desa ; မိုင်လေဝံမိုင်လေဝံ, "that direction this direction", here and there, to and fro ; P. aparāparam.

ဒေရေ, (dah rah,) to be well, be alright, good etc ; ဒေရေသနိ, very well ! very good ! P. sādhu !. For the suffix သနိ, see notes on grammar.

ဒိုင်, (dmamñ,) a place to sit upon, a seat ; P. āsanam. *Nissaya* : pasannacittā, ငါ သွေးသွေးတိဂ်ဒိုဝ်။ āsanāni, နိ ဒိုင်။ paññāpetvā, ကိုယ်လေးတို့။

မြိတ်, (drat,) to scatter, sprinkle ; P. okirati ; မြိတ်ဝစဲ,
ibid

မြိတ်, (dramk,) to lift up, raise, haul up ; P. ussāpeti.

ဝေင်္ကသိုဝ်, (dhav kusóv,) a good deed ; P. puññam, but
lit. = kusalahamma.

စေင်ကတီ, (dhajañ katóv,) couch, sofa, throne ; P. pal-
lañka.

ဝေင်္တိက်, (dhav tmik,) a virtuous action, good action ;
P. kalyāṇam. *Nissaya* : kim nāma kalyāṇam, မူရိန္ဒုမ္ဘဝေင်
တိက်မ္ဘ, karissasi, မသွေခံပွဲရော။

ဝေတ်, (dhah,) pick up, gather ; P. uddharati.

နမတ္တကီ, (na ma ptam kóv,) "beginning with", et caetera,
and so forth ; P. ādinā, ādīhi. *Nissaya* : dāru-ādihi, နမတ္တ
ကီဆုတံဂ်။

နိကဉ်, (nikāi,) a collection of the Buddha's Discourses ;
from the P. nikāya ; U. O. K. 3 : ခုဒ္ဒကနိကဉ်။

နိဉ်, (nissai,) (i) depending on, belonging to ; this word
represents the gerund : nissāya ; the PPP : nissita and the
verb : nissayati (ni√cri) ; the form နိဉ် = nissāya, and
comes from the Pāli ; in the Cakkhupāla story, the form met
with is နိဉ် equivalent to a Skt. niṣrīya ; Hasw. spells
wrongly နိတ်ဉ်။ *Nissaya* : sabbam dehanissitam, ခေမ
နိဉ်ကီကာယာဒိသီ။ "all that is depending or or belonging
to the body" ; it is used as a noun in the following expres-
sion, နိဉ်ကေတ်, *lit.* "to take dependence on", to depend
on, *Nissaya* : vanaspatim, နိဆုမလေ်ဂြိပ်ဂ်။ nissāya, နိဉ်ကေတ္တိ။
For the form : နိဉ် cf., U. O. K. 28 : ဂုဉ်လေင် နိဉ်ကီနဉ်။
နဉ်လေင်နိဉ်ကီဂုဉ်, "Name and form are dependent on each
other" ; used as a verb, U. O. K. 29 : ဝေင်နဉ်ကီဝေင်ဂုဉ် နိဉ်ကေင်
ကုဉ်တဲ, "Name and form, being dependent on each other
...", and N. V. K. 1 : တဂပ်ဝိဒ္ဓေတ် တဂပ်ဝိဝ တဂပ်ဝနိဉ်ပွဲ,
"(what a monk) should not practise, should not perform,
should not rely upon" ; in Burmese, နိဉ် in this sentence
would be translated by : အမှီပြုသည်, thus မကျင့်အပ်၊ မပြုအပ်၊
အမှီမပြုအပ်သော။

နုဟိ, (nuh,) to apply medicine, as unguent, medicated oil, etc; P. āsiñcati. *Nissaya* : bhante, nisiditvā, ယုံတီလဝိနိဂဏ်တို့ te āsittam ? တလအဲ မနုဟိယာ။

နုကီကြ, (nū kóv krau,) behind, at the back; P. pacchato; နုကီကြကြ, P. pacchato pacchato.

နဲ, (nai,) way, manner, method; P. naya. *Nissaya* : etena nayan' eva, နဲနဲဝံဟင်။

နဲလွတ်, (nai lveh,) guise, form, appearance; P. naya + vesa (see လွတ်). *Nissaya* : piyasahāyavaññena, နဲနဲလွတ်သယံသိုက်; this compound word translates the P. vañña; *lit.* = 'way and guise.'

နိကာသပိ, (nvam kasap,) to have an intention or design, to think, cogitate; it translates the P. etad ahoṣi.

နိကာလဇ္ဇတုံ, (nvam kūla mvai tūai,) "there was a time one day" once upon a time, one day; P. ekadivasam, ekadā; U. O. K. 42.

နိဗ္ဗိဇ, (nvam dmamū,) to dwell, live in; P. ajjhāvasati.

နိပယဝံဇ္ဇတုံ, (nvam pūai payām mvai tūai,) "there is on a time one day", see နိကာလဇ္ဇတုံ, above; U. O. K. 39: နိပယဝံဇ္ဇတုံ, *ibid.*

နိဗ္ဗိတိ, (nvam pmik,) to have a desire, to desire, want; P. icchati; cf. B. အလိုရှိသည်။

ပကတိ, (pa kat,) "to make learn", to teach, train; P. sikkhāpeti. Hasw. has quite a wrong entry here: "to learn", ပကတိကိပ်, "to teach and give", to import learning, cf. B. သင်ပေးသည်။

ပဇ္ဇေဝိ, (pa klem gamhī,) to become a monk; P. pabbajati; ကိပဇ္ဇေဝိ, "to cause to become a monk", to ordain a monk; P. pabbājeti. ဝိဇ္ဇေဝိ, a monk.

ပဂကေဝိ, (pa gakom,) to mix, to compound; ပဂကေဝိဝေ, *ibid.*

ပဂဗ္ဗိ, (pa gamhī,) = ပဇ္ဇေဝိ, q. v.

ပဇ, (pañ,) to listen to, hear, harken; P. suṇāti; generally in the compound; ပဇမိဇ။

ပင်မိင်, (pañ miñ,) to listen to, hear, hearken ; P. sunāti ; S. S. K. 24 : ကလပ်ပင်မိင်, *ibid*.

ပညိင်, (paññāmañ,) a question, a query, from the P. pañha ; see next :

ပညိင်သ္မာနိ, (paññāmañ smāñ,) a question, query.

ပဉ္စုက္ကဋ်, (pañḍukmav,) P. pañḍukambala (silāsanañ), the marble seat of the god Sakka ; က္ကဋ် is the abbreviation of kambala.

ပတဝီ, (pa tavón,) to set out from, begin from ; translates P. patthāya and the Ablative in-to. *Nissaya* : tato, နှူကာဝ်, patthāya, ပတဝီတူ။ in နှူကာဝ်၊ ကာ=P. kāla ; see under ကာဝ် မိုတ်, ajjato, နှူထွဲဝ်, patthāya, ပတဝ်တူ။ တဝီ probably means, 'beginning', cf. တဝီနှူဝ်, *lit.* "beginning from that", henceforth.

ပတ္တိ, (ptim,) to ask leave ; P. āpucchati ; cf. B. လျှောက်သည့်။

ပတိနိ, (ptón,) to explain ; P. āroceti.

ပတု, (ptuai,) (i) to perform, accomplish ; P. karoti, kāreti ; (ii) to get ready ; P. sampādeti ; (iii) to conclude, bring to a close, P. niṭṭhāpeti.

ပတ, (pa tau,) to dwell, live ; P. vasati ; *Nissaya* : therassa vasanattthānañ, နိတာနိဒ္ဓိင်ထေမပတဝ်။

ပဒိဝ်, (pa dah vah,) "to cause to be a Lent", to spend the Leaten season (in, at) ; P. vassāvāsañ vasati.

ပမး, (pa mah,) a yoke ; a burden ; P. yuga ; dhura ; ပွး, *ibid* ; Hasw. has : ကမးကွး။

ပတိင်ပိတိနိ, (palamñ ptiñ nañ,) to send ; P. peseti.

ပသ္မာနု, (pa s'ah jñah,) to get (something) cleaned ; P. sodhāpeti.

ပသ္မိ, (pa smim,) "to make king", to rule, govern ; P. rajjañ kāreti.

ပတိတ်, (pa hót,) "to make (something) a reason for (doing or saying anything) ; used as a gerundial preposition with တူ following : P. ārabbhā, which it always translates, hence=concerning, about. It exactly answers to the B. အကြောင်းပြု၍။ *Nissaya* : kañ, မူရ်ညးစွဲဝ်, ārabbhā, ပတိတ္တိ,

bhāsita, မတုံရော။ M. K. 48 : Matṭhakundalim, နိမ္မိတုတ္တလိဂ်,
 ārabha, ပဟိတိတုံ။ Sudh. 9 : ပွဲကာလကုန်ကြမတ်ပွဲရှင်မိတ်ထိုင်ဂ်,
 ဓာထေဂဝစ္ဆတိပဟိတိကိမိတုံကျွန်မိပ်ရှင်သမိရ။ "Why the Bud-
 dha was living in the city of Mithilā, the Mahāthera Gavam-
 pati came to Thaton with reference to his mother."

ပွဲဟိတ်, (p'op,) to send away, dismiss ; send on some
 errand or business ; P. uyyojeti, peseti.

ပွဲဝိတ်, (pót,) a word, a passage in a book ; P. pada.

ပွဲကာလ, (pḍai kāla,) (i) when ; often joined to the verb
 with the connective မ, immediately following or separated
 from it by one or more words ; P. kāle, samaye Nissaya :
 āgatakāle, ပွဲကာလမဘာမိတ်ဂ် ; see example from Sudh. 9 under
 ပဟိတ်။ (ii) at that time, ပွဲကာလဂ်ဥန်တုန်, "now, at that time
" (Nissaya.)

ပွဲကာလကြ, (pḍai kāla krau,) "after that time", subse-
 quently ; P. aparabhāge ;

ပွဲကာလကြမ္မိတိ, (pḍai kāla krau mvai vā,) "once, after
 that time" ; P. aparabhāge ; = ပွဲကာလကြ။

ပွဲကာလလွင်စွဲ, (pḍai kāla lmuh vvaṁ,) "at the time of
 this moment", now ; P. idāni.

ပွဲကိုပ်ကွာ, (pḍai kóp klā,) formerly, before ; P. pubbe.

ပွဲထွဲယးဂတ, (pḍai tūai yah gata,) "on the day of to-
 morrow", the morrow, the next day ; P. punadivase ; cf.
 ပွဲထွဲဂ်, on that day, U. O. K. 9.

ပွဲပယံ, (pḍai payām,) = ပွဲကာလ။

ပွဲလွယ်စွဲ, (pḍai lmuh vvaṁ,) "at this moment", now ;
 P. idāni.

ပွဲဂိမ်စိတ်, (pmik cót,) "desire of the heart", bent, inclin-
 ation, meaning, intention ; P. ajjhāsaya.

ပွဲ, (pmah,) = ပမေ (q. v.)

ပွဲ, (pyap,) to connect ; P. ghaṭeti ; cf. Hasw : ကရိတ်, to
 join.

ပြဿ, (prayāai,) way, manner, method ; P. pariyāya ;
 Skt. paryāya ; B. ပရိယယိ။

ပြာပ်ခဏ, (prāp cau ā,) "to proceed—return—go", to
 return, go back. ပြာပ် carries merely the idea of 'proceed-

ing', either to or from, according to the verb following it ;
cf. B. ကြသည်။

ပြာပ်လာပ်, (prāp lop,) "to proceed and enter", to go
unto, approach ; P. upa-*acchati*.

ပြို, (próv,) to be old, grow old, become decrepit ; P. *jirati* ;

ပြိုအာ, "to go old" = to become old.

ပြိုတရံ, (próv tarem,) = ပြို ; P. *jirati* ; ပြိုတရံအာ, see
ပြိုအာ။

ပွန်တုန့်, (plan tun,) but, now . . . ; P. *pana*.

ပွန်, (plin,) to roll ; see next :

ပွောပွန်, (plo plin,) to roll ; P. *pavaṭṭeti*.

ပျိုလှေ, (plóm klem,) to destroy, spoil, ruin, injure ; P.
padūseti.

ပွမအာစွဲပြင်, (pva ma ā bvai prah,) "a business which
goes very quickly", an urgent affair or business ; P. *accāyi-*
kaṃ ; for ပွ used to form nouns see the grammatical notes.

ပွမကိမင်ခွဲခွဲဂင်, (pva ma kóv mañ mvai glam gav,) "the
act which is for protecting the womb or the embryo", pro-
tection to the embryo, a ceremony performed on a woman
becoming pregnant ; P. *gabbhaparihāra*.

ပွမတွင်ရေတိရီ, (pva ma tvāk ret bów,) "the act of going
from place to place", wandering from place to place ; P.
cārikā ; ရေတိရီ=round, around, about.

ပွမဒေတင်မဗ္ဗစက်, (pva ma dget dhav dhammacak), "the
act of following or practising the Law of the Dhamma-
cakka" ; P. *Dhammacakkapavattanaṃ*, this was the first
discourse delivered by the Buddha, its title signifies : the
Establishing (*pavattanaṃ*) of the reign (*cakka*) of Righteous-
ness (*Dhamma*).

ပွမပဝကောဝဂ္ဂဲ, (pva ma pa gakoṃ ga uai,) "the act of
compounding drugs", hence (the art of) medicine.

ပွမရာဒနာမိက်, (pva ma rādanā mik,) "the act of aspiring
to", aspiration ; prayer ; expectation, see ရာဒနာမိက်။

ဗြိုန့်, (phyin,) to cook ; P. *pacati*.

ဗက်လတက်, (bak latak,) to put on clothes, to dress ; P.
paridahati. *Nissaya* : *gīhinyāmena*, နှုတ်ဂှုဟ်, *paridahitvā*,
ဗက်လတက်တုံ။ cf. ဗိုက်, to wear dress.

ဗ္ဗိ, (bcap.) to establish a connexion between, to connect, to make a connexion ; P. anusandheti ; ဗ္ဗိ=ဝ (causal) + ဗိ, with which cf. B. ဗိသညံ။

ဗ္ဗိတိ, (bnat tiiai,) "about one day", one day ; P. ekadivasa.

ဗ္ဗိတိ, (bnat mvai mvai,) "about one one . . .", some one (of many) ; P. ekeka ; B. တခုခု။

ဗလ္လိ, (balaḥ ṇā,) to send away, dismiss ; P. vissajjeti.

ဗ္ဗိန္ဒ, (bón dmamṇ,) sure, certain ; *lit.* "to remain firm" ; P. niyata.

ဗ္ဗိ, (byāp,) to pervade ; ဗ္ဗိတိ, to pervade through and through, to influence, have a strong hold on. In the nissaya, this word translates : pariyādāti, but it is derived from vyāpeti ; cf. U. O. K. 37, 39 writes ဗလ္လိ။

ဗြဟ္မ, (brai jnok,) "great rain", storm ; P. mahāmegha.

ဗု, (blah,) to let go, release ; P. vissajjeti ဗု, *ibid.*

ဗုတ, (bvai gata,) in front, before ; P. purato ; for the force of ဗု in this and following expressions see the notes on grammar ; cf. U. O. K. 36.

ဗုတိတိ, (bvai dóh tem dóh vvaṇ,) see ဗုတိတိ, *ibid.*

ဗုတိတိ, (bvai ma glón kón vā,) "very many times", repeatedly ; P. punappunam ; U. O. K. 38 : ဗုတိတိ, *ibid.*

ဗုတိတိ, (bvai ma glón lon,) "very much exceeding", exceedingly ; P. atirekataram.

ဗုတိ, (bvai ma dah rah,) properly, duly, correctly, wholly ; P. sammā ; sammad.

ဗုတိ, (bvai ma jip glip,) "meekly", kindly ; P. saṇhena.

ဗုတိ, (bvai ma prah,) (very) quickly ; P. khippam.

ဗုတိ, (bvai ma lam,) (very) long, a longtime, long ; P. ciram, cirassa.

ဗုတိ, (bvai lak karau,) behind, at the back ; P. pachato.

ဗုတိ, (bvai lión,) some ; P. ekacce.

စွဲသွတ်, (bvai smat,) "very true", indeed, for ; P. hi ; hi in Burmese nissayas, is translated by မှန်စွဲ, which is equivalent to the Talaing expression ; and by : ထိုစကားမှန်စွဲထိုစကားဆိုသင့်စွဲ။

စွဲသွတ်၍, (bvai smat gah dah tuai,) "(it) being true", if it be true, hence : if ; P. ce, sace.

စွပ်တံ, (bvav tam,) the under part, the space below ; P. hetṭhābhāga.

ထိုက်တက်, (bhók bhak,) goods, property, fortune, wealth ; P. bhoga. *Nissaya* : mahābhogo, မဟာထိုက်တက်စွဲမလောန် ; and : bhogo ca, ပိုနိဟာန်ထိုက်တက်တံ၍တို့။ Cf. Sudh. 2, ထိုက်တောတာရ, where ထိုက် properly so written=ထိုက်=bhoga in the sense of 'food'.

မ, (ma,) for this most important word, so shortly and inadequately explained by Hasw. see the notes on grammar.

မကမ္ဘ, (ma ka mvai,) "more than one", numerous, many ; P. anaka ; cf. B. မကဘူ, မကမ္ဘေ, *ibid*.

မဂပ်ဂေါင်ဂျီ, (ma gap gov kón,) proper, suitable, comformable ; P. anurūpena ; often written, မဂပ်ဂေါ်။ I have decided to enter words preceded by မ, because the latter, besides its divers functions is often used to construct adjectives.

မ္ဂ, (mgah)=မဂ, ma gah, a suffix, throwing emphasis on the word which precedes it ; for full explanations and examples see the notes on grammar ; it often translates the P. nāma, and is equivalent to B. ဆိုသော်ကားမူကား။ *Nissaya* : Buddhā ca nāma, င်ကျပ်တြိဂမ္ဘိုင်မ္ဂတို့။ Cf. N. V. K. 7, 8 ; U. O. K. 9, 11, 15, 22, 35.

မ္ဂတုနိ, (mgah tun,) as for . . . ; but ; P. pana. *Nissaya* : မ္ဂတုနိ, maṇo pana.

မ္ဂယျ, (mgah ymu,) namely, called, named ; P. nāma ; *lit.*="saying the name". *Nissaya*, Pāli to nāma, ပါလိတမ္ဂယျ။

မဂ္ဂိုင်, (ma glón,) many ; much ; P. bahu ; မဂ္ဂိုင်ဂျီ, *ibid*, U. O. K. 37 : မဂ္ဂိုင်ဂျီဝီဝီ, many enemies ; မဂ္ဂိုင်တံဂျီ, *ibid*, U. O. K. 37 : မဂ္ဂိုင်တံဂျီမ္ဂင်ရယ်, many faults.

မဂ္ဂါဏိဝါ, (ma glón kón vā,) "many times", often, repeatedly ; P. punappunam. *Nissaya* ; punappunam, မဂ္ဂါဏိဝါ, yācitvā, ယာဇ္ဇါ။

မဂ္ဂိ, (maṇ mvai,) to haunt (as spirits, devils, ghosts) ; P. parigaṇhāti. *Nissaya* : amanussā pariggahitā, ကလောင်မမဂ္ဂိလေ။

မဂ္ဂိ, (ma cón,) perfect, venerated, venerable, often applied to the Buddha = Bhagavā ; cf. S. R. D. 26.

မဂ္ဂိဒက်တေဝံ, (ma cón dak tau kom ku,) connected with, joined with, accompanied by ; P. sahaḡata. Here : မဂ္ဂိ=မဂ္ဂိ, to tie.

မဂ္ဂိနီတေဝံ, (ma cón skóm tau kom ku,) connected with, depending or dependent on ; P. sampayutta.

မဂ္ဂေ (ma jnok,) great, large, big ; P. mahanta ; ဆူမဂ္ဂေဝံ, a large tree.

မဂ္ဂေဂီ, (ma jnok kón,) "large or great with", abounding in.

မဂ္ဂေဂီတြိဇဟံ, (ma jnok kón trijah,) "abounding in power", powerful, influential ; P. mahesakkha.

မတုတ်တုတ်တုတ်, (ma tup tau rau sūk gah ra,) "like that manner" in that manner, likewise ; P. tathā. *Nissaya* : tathā, မတုတ်တုတ်တုတ် tesam pi, ခပ်စေတသိက်ကိုလေ။ Cf. S. R. D. 58 : မတုတ်တုတ်, which Schmidt has completely misunderstood, as his note 5 on p. 59, (1) as well as his translation, shew. တုတ်, tau, is simply the euphonic suffix, without any precise meaning, which is so often used after verbs ; တုတ် (not entered in Hasw. as a verb by itself) means : to be like, to be similar, and တုတ်တုတ်, very frequently met with, has the very same meaning (cf. B. တုတ်တုတ်) ; တုတ် is a noun (not registered as such in Hasw.) meaning : way, manner ; etc., and answers to the B. အလား ; မတုတ်တုတ်, means *lit.*, "like the manner of . . .", exactly the B. အလားတူသော ;

1. Note 5, p. 59 "Die Bedeutung von tau-rau (=တုတ်) ergibt sich einerseits daraus, dass es Pāli *gandho* entspricht, andererseits aus Vergleichung mit yrau (=တြိ) irgend einer, mu rau (=မူရ) irgend etwas".

in the Talaing text, the reading *gandho* is an error for *khandho*, "the trunk of a tree"; the error of Schmidt arises from the fact that he has not seen that this word, *khandho* is not rendered in Talaing; the passage is; setagandho (*khandho*), ခုံမျှလတ္တီဉ်သွေး မတုတ်တရံးတြံကို။ as literally as possible = "It (the Bo-tree) has an appearance quite white, like the manner of pure silver"; more freely; "and the Bo-tree (has a trunk) which is in appearance perfectly white, like pure silver". Cf. မျှတကို, under မန္တိကိုလျှို။

မတိမလျို, (*mat ma lóm*), blind; P. *hatacakkhu*.

မေးရးသန့်, (*ma dah rah san*), nice, sweet, excellent, tasty; P. *pañita*; for suffix သန့် see notes on grammar.

မဉ္ဇ, (*madhya*), middle, centre; a loan word from the Skt; P. *majjha*.

မဉ္ဇိမ, (*madhyima*), central, medium; Skt. *madhyama*, P. *majjhima*.

မန္တိကိုလျှို, (*ma nvam kón lamyóm*), "which is with life", alive, living, live; for မန္တိကိုမျှတကို see notes on grammar; it generally forms adjectives, or adjectival phrases; *lit.* = "which or who is with . . ."; cf. N. V. K. 2; U. O. K. 24, 25; မျှတကို = *ibid.*, U. O. K. 29, 34.

မတ္တ, (*ma ptam*), *et caetera*, and so on, and so forth; *lit.* "beginning with"; cf. B. အစရှိသော၊ ရှစ်စုံ။ Hasw. has, wrongly "in the first place; (Bur.) ချွေဦးစွာ။" Cf. U. O. K. 5: *suddhâdi sampannakulaputto*, ငါ ကောန်ဂကုမဉ္ဇိတ်ပေင်ကေဝံ ခပ်မတ္တသစ္စာ။ Often followed by ကို, မတ္တကို, cf. M. K. 49.

မဂ္ဂိ, (*ma prai*), excellent, noble, distinguished; P. *mahā*^o; B. မြတ်သော။

မလေံ, (*mayem*), a kind of tree; see ဆုမလေံ; P. *vanaspati*.

မိ, (*mah*), = မုတ် (*q. v.*)

မိတ်, (*mit*), a friend; P. *mittam*.

မိတ်သဟဲ, (*mit sahāi*), a friend; P. = *mittam* + *sahāya*.

မုတ်, (*muh*), end, tip, point, extremity; P. *koṭi*. *Nissaya*: *yattḥikoṭi*, မုတ်ခုန့်, the extremity of a staff.—မုတ်, the nose = "the tip (of the face)"; မုတ်, a cape = "the extremity of land".

မူပိသွံရော, (mū phóv svam rau,) "what indeed is the fruit?", what 's the use of....? P. *kiṃ* used with an instrumentive. *Nissaya* : me, ကုဒေ၊ *gharāvāsena*, ဇွမဝေတပွဲ
သိသိန်ဝံ, *kiṃ* ?, မူပိသွံရော။

မူရ်ကေတိညးဇွဲ, (mū rau kom ku ñah mvai,) "with what manner of a person?", with whom? P. *kena*. For မူရ်မူရ်
.....ရောမူရ်.....ဇွဲဇွဲ, etc, see notes on grammar.

မူရ်ထာန်ဇွဲ, (mū rau thān mvai,) "(to) what kind of a place?", where? whither? P. *kuhiṃ*.

မူရ်ပဲထာန်ဇွဲ, (mū rau pðai thān mvai,) "in, on or at what kind of a place?" where? wherein? whereon? whereat? P. *kattha*.

မူဟိုတ်တုံ, (mū hót tvah,) "what reason say?", for what reason? why? wherefore? P. *kiṃ*. Cf. မူဟိုတ်ဇွဲတုံ, "what a reason having?" = မူဟိုတ်တုံ။ ဇွဲ here is evidently used as a verb : to have ; cf. the very frequently met with negative : တုံဇွဲမဲ့, "not to have, not to possess, to be without," etc.

မ္ဗိုတ်ဂမ္ဗိုင်, (mñih gamlón,) the people (in general), 'le monde', P. *mahājana*, *manussā* ; hence : they (*i. e.*, the people). *Nissaya* : iti āha, ရဲဝံဗိုတ်ဂမ္ဗိုင်၊ te, င် မ္ဗိုတ်ဂမ္ဗိုင်၊
nānappakārena, နပတ္တရမေတ္တံ

ဇွဲဟာန်ကေတိ, (mvai hān kom ku,) together with ; P. *sad-dhiṃ*.

ဇွဲဇွဲမြိပ်, (mvai mvai damrip,) all at once, all of a sudden ; cf. ဇွဲမြိပ် at S. R. D. 62.

မ္ဗာ, (mhā) = P. *mahā* ; Hasw. has wrongly : "a lord."

မ္ဗာဇန်, (mhā jan,) the people ; P. *mahājana* ; cf. S. R. D. 28.

ယဝ်, (yav,) if ; Haswell has only ယဝ်ရ။ *Nissaya* : tena hi, ယဝ်ဒ်သင်္ဂ, *lit.* "if it be like that" = very well, alright. At the end of a sentence beginning with ယဝ်, မ္ဗ (if) is often used, *Nissaya* : ယဝ်ဒ်သင်္ဂမ္ဗ, "if it be so" = very well ; P. *tena hi*.

ယဝ်, (yām,) from the P. *yāma*, a watch (of time).

ယဝ်ထံဇွဲ, (yām lam mvai,) until, so long as ; P. *yāvaṃ*.

ယဝဲ, (yāai,) medicine, drug ; P. *bhesajja*.

ယုတ်, (yut,) minus, placed before numbers; ယုတ်မွဲ, minus one; ယုတ်စါ, minus two. This is probably a loan word from B. ယုတ်, used in the same sense: တခုယုတ်, minus one; P. ūna, ūnaka.

ယဲ, (yai,) to ache, rujjati.

ယဲ, (yai,) (noun) a disease, sickness; P. aphāsukam; M. K. 49=roga; not entered by itself in Haswell.

ယိပ်ယာပ်, (yóp yāp,) to support (the body by means of nourishment); the second member of this compound appears to be the P. yāpeti.

ယိ, (yóv,) "to say yes", to assent. Cf. ယွံ

ယိကလင်, (yóv kalañ,) to follow (an advice), to listen to. *Nissaya*: tava katham, နိဂလာနိတလှ်, na suṇāmi, ပွဲအဲဟယိကလင်ရ။

ယိခင်, (yóv duñ,) to assent, agree to; P. sampaticchati; cf. B. အာမခံသည့်။ U. O. K. 9: matthakena, နက္ခိက္ခိအဲ, sampaticchāmi, ပွဲအဲယိခင်လင်ရ။ Cf. S. J. 1: အခိုက်ယိခင်လင်ရအဲဝးတုံ။ "and having said: I agree....".

ယိပ်သွာ, (yóv svā,) to stretch forth or throw up, as the hands or arms; P. paggaṇhāti.

ယး, (yah,) it is said that, we are told that, tradition has it that...; P. kira. *Nissaya*: na pucchati kira, တဝံသွာနိရောင်ယး။ M. K. 48.

ယျာရဲ, (ymu magah,) called, what is called....namely....; P. nāma; cf. B. အမည်ရှိသော။ *Nissaya*: guṇadhammo nāma, ယျာရဲ ဂုဏဓမ္မာ။

ယြန, (yrau hnau,) whatever; P. yañ. *Nissaya*: yañ, ယြနဝတ္ထု၊ icchati, ပွဲနိဗ္ဗိက်ရဲ။

ရင်တုင်, (rañ tluñ,) to bring; P. āharati; so also at M. K. 50=āharati cf. Sudh. 2: တုံန ရင်တုင်နှင့် အောံ နှုကို ပြိဝ်, "in order to bring fire-stricks from the forest".

ရနုက်, (ranuk,) to fulfil, accomplish; generally in the compound, ရနုက်ပဝေင်; P. pūreti. *Nissaya*: pāramiyo, ပါရမီတံဂ်၊ pūrento, ရနုက်ပဝေင်ရတုံ။ and: tini duccharitāni, နိ ခုရ

ရိတ်ပိတ်၊ pūretvā, ရုနုတ်ပပေင်ကိုး။ Cf. U. O. K. 41 ; 99 ;
sīlam, ခပ်သီလ၊ pūretvā, ရုနုတ်ပပေင်ကိုး။ Sudh. 2.

ရပ်ကေတ်, (rap ket,) to catch hold of, to seize, to hold :
P. gauhāti.

ရာဒနာမိက်, (rādanā mik,) to look out for, look forward
to, expect ; P. paccāsimṣati. Nissaya : kassaci, မမိက်ကုညး
ခွဲ၍၊ āgamanam, နိ ဒဌိမသျှိတ်ဝံကျင်စိုပ်ညှိ၊ paccāsimṣati, ပုံ ရာ
ဒနာမိက်ရ။

ရာနိညှိတ်, (rān stik,) to be grievous, be very serious ; P.
bhāriya.

ရာနိညှိတ်, (rān stut,) to obstruct, annoy, oppress ; P.
bādhati. Nissaya : yugam, ဝမး၊ gīvam, နိတ်၊ bādhati ပုံ ရာနိ
ညှိတ်။

ရံင်ငွေင်, (ramñ ñev,) to look, look at ; P. oloketi ; see ငွေင်
and ငွေင်ရံင်။

ရံင်ငွေင်ခွဲ, (ramñ ñev mvai,) "to look to one (only)" = to
look at carefully, examine with care ; P. oloketi. For the
force of ခွဲ in such expressions see grammatical notes.

ရေတ်, (ret,) round, around, about ; it translates the P.
cārikā in cārikam carati ; cf. S. R. D. 162.

ရေတ်ဗို, (ret bōv,) = ရေတ် (q. v.)

ရ, (rau,) manner, way, wise ; generally used in composi-
tion with မူ, ဝံ, ဝ, etc. ; not registered by itself in Hasw. ; P.
viya, va, yathā. Nissaya : cakkam, ခက္ခိ, anugacchantam
viya, ရမေွတ်ကျင်ကိုး and : hoti yathā, ရမေွတ်ကိုး again : pāde,
ပွဲခိုင်၊ cakkam viya, ရမေွတ်ကိုးလင်း။ Cf. U. O. K. 7, 8 : anurak-
khati iva, ရမေွတ်ခွဲလင်းကိုး ; 35 : khamati yathā, ရမေွတ်ခွဲလင်း
ကိုး။ Cf. B. သကဲ့သို့၊ ကဲ့သို့၊ ဒလသး။

ရကီရ, (rau kóm ra,) "and thus . . .", thus ; P. evam.

ရဝံ, (rau vvam,) " (in) this wise ", thus ; P. iti, 'ti. Nis-
saya : iti, ရဝံ ; M. K. 49 ; Sudh. 4 : ရဝံ စိတ်တ္ထိ၍, " having
such a mind or intention " ; S. R. D. 38 ; cf. ရသပ်ဝံ, so, in
this manner, thus, at Sudh. 4 : ရသပ်ဝံ ဗြိမိ တိကေတ်တုံ,
"Brahma, seeing (it was) so".

လအိတ်, (la-'it,) end ; P. pariyanta ; Sudh. 3 : ခိုက်လွှတ်လ
ချီ, "to the end of life"; အိတ်=အိုတ် and is an older form
than the latter ; the Ānanda plaques write regularly ဖြိတ် for
လြိတ် and စိတ် for စိုတ်။ လ is the prefix used in forming nouns.

လွှာ, (lpāk,) a half, hence, a fortnight ; P. pakkha ; lit. =
"one half of a month." Nissaya : addhamāsamattam,
အာဟာရဓာတုတို့လွှာဝှက်။ From ဟ်, to halve.

လမတ်, (lamah,) the nose ; P. nasa ;

လမာ (lamāk,) (by itself), trace, mark ; S. R. D. 44 ; also
လွှာ။

လမောင့်, (lamoñ,) to be weary ; P. kilamati ; Hasw. has
only the compound, လမောင့်စိုတ်။

လမောင့်လွှတ်, (lamoñ lmit,) = လမောင့် U. O. K. 13.

လထီ, (lalam,) to be relieved, assuaged, to be healed ; P.
vūpasamati. Nissaya : kin nu kho, မူဟိုတ်ခွဲတုံ, rogo, င် ယဲဂ်၊
na vūpasanto, မဟဝံလထီတုံ။ Cf. T. L. 5.

လထီတုံ, (lalam klem,) to heal, to cure ; P. vūpasameti.

လသီ, (lasón,) to lie down ; P. nippajjati. Nissaya : pass-
atha, ဩဝရံရ၊ sacakkhukāle, ပွဲကာလ မတ်မခိုက်တံဂ်၊ nippaj-
jitvā, လသီခွံင်တုံ။

လောပ်, (lop,) to go in, enter ; P. pavīsati ; M. T. = လုပ်။
The form လောပ် is the more frequent in the literature ; cf.
သောပ်, in O. T. in the Ānanda plaques.

လွှတ်, (lmit,) to be weary, tired ; P. kilamati ; see လမောင့်
လွှတ်။

လွှတ်စိုတ်, (lvī gacót,) destruction, death. Nissaya : yeb-
huyyena, ဗွေခွိုင်လောင့်၊ vipajjimsu, စိုခိုခိုလွှတ်စိုတ်ရ။ Pro-
bably လွှတ်=P. vipajjati ; see under လွှတ်။

လွှတ်, (lveh,) disguise, attire, form ; P. vesa. Nissaya :
piyasahāyavaṇṇena, နနဲလွှတ်သဟာသိုက်ကို, (see နဲ) ; Hasw.
is not quite right in giving to this word the meaning of
"pretence, assumption." This word is the P. vesa=ဝေသ=
ဝေသ် ; the initial လ appears to be a prefix frequent enough
in words derived from the P. beginning with a 'v' ; cf.

သိမာနိ=vimāna ; သိရိယျ=viriya. There is at S. R. D. 126 another word သေဝတိ meaning a man of the third cast, a vaiçya, P. vessa=ဝေသ်=ဝေသ်=ဝေတိ။

ညွဉ်, (sa-añ,) to be able, capable ; P. samattha. *Nissaya* : sakalasāriraṃ, နိ သလုံဇကု, pharitvā, ဣပိဇာတေ, jātuṃ, တို့ နုတ္တိတန်ခွင်ဂ်၊ samattho, ဒဌိမညွဉ်၊ añño, ခေမညွဉ်ရ၊ saddo nāma, ဗရုရဟ္မာဉ်ခွဲခွဲဂ်၊ n'atthi, မှီခွဲရ။

ညွှ, (sa-ah,) to speak to, to recite ; P. adhibhāṣati. *Nissaya* : iti, ရှုံ, bhūtakāyaṃ, နိဘူတကာယဂ်၊ ovaḍanto, သွိက် ဒေဝေဝိဇ္ဇာနိဂ်ဒြိတေ, imā gāthā, ဂါထာဖြုံ, ajjhabhāsi, မှီနိထေ ညွှရ။

သကောဉ်, (sakóv,) the bark of a tree ; P. taca. *Nissaya* : rukkhatacādikāṃ, နိ မဟ္တကို သကောဉ်ဆုရိတ်ဆုတံဂ်၊ ācikkhanti, မှီ သဝ်ခွး လမ္ဗိတိ။ Hasw. has the word : သွေဉ်, *snok*.

ညှိ, (skóv,) to give ; to cause ; used to form causal verbs ; =P. suffixes, e, aya, pe ; it is formed of သ prefix + ကျိ=to give at M. K. 54 : dātum vā, တို့နုတ္တိကိုလဝ်။ ညှိအာ, “to cause to go to”, to send ; P. peseti ; ညှိတန်, to cause to be established, P. patitthāpeti ; equivalent to B. စေ။

သွၼ်, (sgut,) to blame ; P. garahati ; သွၼ်ကေ, *ibid*.

သွၼ်ကေသရဉ်, (sgut klem sarañ,) to blame. *Nissaya* : pāpagarahino, တီလၼ်မသွၼ်ကေသရဉ်ပါပိ။

သွါဉ်, (sjón,) burden, charge, duty, responsibility ; P. bhāra ; Hasw. has merely, “heavy, grievous” ; B. ထာဝန်။

သွာတ်, (sñāt,) to see ; P. passati ; =ညာတ်+သ prefix.

သွီဒး, (stim dah,) to recognize ; P. saññānāti ; for the force of 3 : as a verbal auxiliary see notes on grammar.

သွ, (spa,) to do, make ; to cause ; P. kāreti ; forms also causal verbs, and makes neuter verbs active. This form is frequent in O. T. and M. T.

သွၼ်, (spa dah,) to dwell, sojourn, live ; P. vasati ; cf. ဝေတိ။

သပ္ပ, (sappāai,) from P. sappāya ; proper, fit.

သပ္ပုရိတ်, (sappuróh,) a good man ; P. sappurisa ; L. S. K. 27.

သမာနိက္ခိ, (sabān krau,) a road, street ; P. vithi.

သမ္ပေတိ, (samñeh,) a well-to-do man, a rich man ; P. kuṭimbika ; S. R. D. 50.

သမတ, (samat,) the same, the same as ; as dear as ; P. sama. *Nissaya* : pāṇasamam, သေသမတိက္ခိလဗျိ, puttadāraṃ, ကောနိသန္တတ္ထိ, pariccajitvā, သုးတေတိ။

သမဟိရတ, (samah ratha,) to be able, be capable to, competent to, "to can" ; P. sakkoti, sakkunāti ; also sakkā. *Nissaya* : puññāni, နိ စရင်ခပ်ကုသို, kātuṃ, တွံနတ္တိ, sakkā, သမဟိရတသနိ။ Pesetuṃ, တွံန ဖွေဂါဝိကာ, na sakkā, ဟံသုဟိရတ။ Uppajjituṃ, တွံန ဟိတ္တိ, na sakkonti, ပုံသေတသမဟိရတ။ U. O. K. 39, 40, 43 ; 52 : sabbaññūtaññāṇam pi, နိ သဗ္ဗညုတ ညာနိက္ခိ, dātuṃ, တွံနကုဂါ, sakkoti yeva, ပုံသုဟိရတဟေ။ Sudh. 3 : အဟံသုဟိရတကောနိတေရ။ "I could not do it or I could not work."

သုတိယသုဋ္ဌိဗ္ဗေ, (smat yav sdah magah,) if, *lit.* "if it be true" ; P. ce, sace ; M. K. 49.

သုတိသနိ, (smat san,) for P, hi ; *lit.* "it is indeed true". *Nissaya* : hi, သုတိသနိ, Sattharā, ငါ ကျာ်မနိနိဒ္ဒိတ်အစာမ္ဘိတ်ဒေဝ တဂ်မ္ဘိင်။ Hi, သုတိသနိ, mayaṃ, ငါ အဲ, dharamanassa, တီ လဂ်မဒြာကတိ။ Buddhassa, ကိတ်ကျာ်။ For the word သနိ and prepositional expression ကိတ် see notes on grammar ; သနိ practically = B. စွ။ Cf. Sudh. 9 : တိုင်ဂလာနိ တုပိမဟိဂ် ခြံသုတိဟေင်, "It was indeed (ခြံသုတိဟေင်) according to the words spoken by our lord (*viz.*, the therā Gavāmpati)."

သွင်အာ, (smav ā,) to go under, as the sun, to set. *Nissaya* : sāyañ ca, တွဲသွင်အာတေရ, "the sun has gone under," it is evening.

သွာနိ, (smān,) (noun) a question ; P. pañha, pucchā. *Nissaya* : pañhaṃ, ငါ သွာနိဂ်, na pucchitapubbo, ဟင်္ဂုကျာ်စွဝါ တိ။ Hasw. gives this word only as a verb. The Ānanda plaques write သွာညိ။

သွိတိ, (smih,) thick (of a grove or forest) ; P. saṇḍa.

သို့တိဂြိုဟ်, (smih gróp,) a thick jungle or forest ; P. vana-saṇḍa. *Nissaya* : (vanasaṇḍam,) နိ သို့တိဂြိုဟ်, pakkanditvā, သုံးစာတို့။

သပ်, (sav,) medecine ; P. bhesajja. *Nissaya* : tassa, ကုစာသပ်၌၊ kathema, ပိုဝးကို ကုဆံ့ညှိရအံ။ here စာ (abbreviated from အစာ)=a practionner. Bhesajjam, ဂဉ္ဇေသပ်။ see ဂဉ္ဇေ။ M. K. 49 : rukkhatacādikam, နိ မဟ်ကို သကောင်ဆုရိုတ်ဆုတံ၌၊ ācikkhanti, ပုံ သပ်လွှဲလွှဲတိ။ *ibid* : iti, မရဲ၌၊ မှီနိသွာနိသပ်ရ။

သိုက်, (sók,) happiness ; happily, comfortably ; from the P. sukha. *Nissaya* : yathāphāsukaṭhānam, ဩနိသာနိမပဇတ်သိုက်၊ gacchāma, ပုံ မစာရ။ U. O. K. 41 : မဂ္ဂိတိသိုက်၊ ခွင်သိုက်ရောင်, "sleeps and dwells comfortably" ; cf. Hasw. တသိုက်။

သေ့ပ်, (sñev,) to look, look at ; P. oloketi. *Nissaya* : hatthe, ပွဲ တ၊ olokessanti, ဩက်သေ့ပ်တရသို့။ Akkhini, နိ မတ်၊ oloketvā, သေ့ပ်ရံင်တို့။ Cf. မှ်သေ့ပ်စွဲ၊ to look at carefully, examine, at U. O. K. 11, 42 ; and သေ့ပ်စွဲ, to examine, look at, at M. K. 49, 51 = oloketi.

သေ့ပ်ရံင်, (sñev ram,) to look, look at ; P. oloketi, *vide* 2nd example under သေ့ပ် ; Sudh. 3 = သေ့ပ်ရံင်စွဲ ; for the meaning of စွဲ in such expressions see notes on grammar ; *ibid*. 4 : ပွဲကာလ၌မာမြိမ်မခံင် ပွဲသုင်မြိမ်သုဋ္ဌာသ သေ့ပ်ရံင်ဧ၌လိုက်။ "Then the Mahā Brahma who dwells in the heaven of the Siddhāsa Brahmas looked down upon the world."

သေ့ပ်အေးအေး, (sñev ja-ah ja-ñah,) *lit.* "to look clearly," to make clear one's vision ; P. visodheti ; for အေး = 'to clear' and hence 'to obtain' S. R. D. 54.

သေ့ပ်ညွှ, (sñev sa-ah,) = သေ့ပ်အေးအေး။ In all these examples, သေ့ပ် = သ prefix + ငွေပ်။ Cf. ငွေပ်။

သို့, (sñam,) silent ; to be silent ; P. tuṇhī, tuṇhī ahoṣi ; S. B. 1. See ကွပ်သို့။

သို့က်, (sđók,) beloved ; P. piya. *Nissaya* : piyasahāya-vaṇṇena, န နဲ လွေဟ်သဟဲသို့က်ကို။

သို့က်စိုတ်, (sḍók cót,) to propitiate; P. ārādheti. *Nissaya* : Buddhā ca nāma, ငါ့ကျွန်ုပ်တို့၏အားကိုးလေ၏။ saṭhena, နဂါး စနာပွဲ၌ ṁārādhetaṁ, တို့နာသိုက်စိုတ်။ na sakkā, ဟံ့သွတ်ရလေ။

သံ့, (slam,) = သွန်း၊ *slā'*; to delay, procrastinate P. papañco hoti, bhavati. *Nissaya* : tava, ကုတလအံ၊ papañco, ငါ့ဒွိမသို့အာဂ္ဂံ၊ bhavissati, ကြက်သွတ်ရသံ့။ *Cf.* ထံ, to be long.

၁သွး, (slah,) to give away, forsake, abandon; P. pariccajati. *Nissaya* : puttadāraṁ, ကောနိသန္တာဂ္ဂံ၊ pariccajitvā, သွးကွေ့တုံ။

၂သွး, (slah,) to spend (money); P. vissajjati.

၃သွး, (slah,) to stretch; P. pasāreti. *Nissaya* : piṭṭhiṁ, ဟိုနိစး၊ ahaṁ, အဲ၊ na pasāressāmi, ကြက်အဲတသွး ညှိတ်လိ၊ *cf.* လး။

တ, (ha,) = ဟံ့, no, not.

တကြိတ်, (ha krók,) unworthy; improper, unfit; P. ananucchavika.

တသေင်, (ha seṇ,) not, not so; *lit.* "not true" = ဟံ့သေင်၊ B. မတုတ်။ သေင် is a verb meaning "to be true," not in Haswell.

ဟုတ်, ဟုတ်အာ, (hut, hut ā,) to be lost, to decay, perish; P. hāyati; Hasw: has "to diminish, as numbers."

ဟုတ်မြို့လီ, (hut prów lóm,) to decay, deteriorate, be lost (as the eyes); P. parihāyati; ဟုတ်မြို့လီအာ, *ibid.*

၁ဟိုတ်, (hót,) occurrence, event, incident; P. pavatti, attha. *Nissaya* : taṁ pavattim, နိ ဟိုတ်မတ်ထေမလီအာဂ္ဂံ၊ sutvā, မိင်တုံ။ Taṁ atthaṁ, ဟိုတ်ဂ္ဂံ၊ ācikkhi, ပုံဟိုက်ရ။

၂ဟိုတ်, (hót,) tendency, natural inclination, potency; P. upanissaya. *Nissaya* : tassa, ကိတ်မဟာပါထ၊ upanissayaṁ, နိ ဟိုတ်ဂ္ဂံ၊ oloketvā, သေင်စွဲတုံ။

၃ဟိုတ်, (hót,) therefore, consequently; P. tasmā. *Nissaya* : (tasmā,) ဟိုတ်, manopubbaṅgamā, ငါ့ခပ်မတ္တိ၌ကိုပိကွာ။

ဟိုတ်ဒ်သင်ဂ္ဂံ, (hót dah sākgaḥ,) therefore, consequently; P. tasmā, tena; *lit.* "there is that reason"; U. O. K. 26, 35 = ဟိုတ်ဒ်သင်ဂ္ဂံရ။

ဟိုတ်မဲ, (hót m̄ai,) to be negligent, remiss, lax, slothful ; P. pamajjati. *Nissaya* : āvuso, ယုံတွတ်၊ apamattā, င်ဒွိမဟ
 ဂုံဟိုတ်မဲ၊ hotha, ဩဝ်ကိပ်ဒ်ညိ။ Hasw. has simply "to be
 grieved."

ဟိုတ်ခွဲ, (hót mvai,) to have a reason or cause, to have
 for cause or reason ; *Nissaya* : telam, နိ ကွေင်မလထံကွေ်ထဲ၊
 pesitam, မှိန်တဲပထံင်ဟိုတ်ဂ်၊ kin nu kho, မူဟိုတ်ခွဲတဲ၊ rogo, င်
 ထဲဂ်၊ na vūpasanto, မဟဂုံလထံရော။ M. K. 54, ခွဲ seems to
 mean "to have", cf. ဟွဲ=ဟခွဲ။

ဟိုက်ဂ်, (hóm kón,) "to tell and give"; to give inform-
 ation, to inform, communicate ; P. ācikkhati. *Nissaya* : tam
 attham, ဟိုက်ဂ်၊ ācikkhi, ပုံဟိုက်ဂ်ရ။ Cf. B. ပြောပေးသည့်။

ဟိုခွေင်, (hóm khlev,) to deceive, cheat ; P. vañceti. *Nis-
 saya* : nam, စာသင်ဂ်၊ vañcessāmi, ဩက်ခဲဟိုခွေင်ကွေ်။ Hasw.
 has only "to reply in conversation."

ဟွဲ, (hmai,)=ဟခွဲ, hamvai=ဟွံခွဲ, (hvam mvai,) not to
 have, not to possess, to be deprived of, be without ; P.
 n'atthi ; very often followed by ကို, 'with' : ဟွဲကို။

CHAS. DUROISELLE.

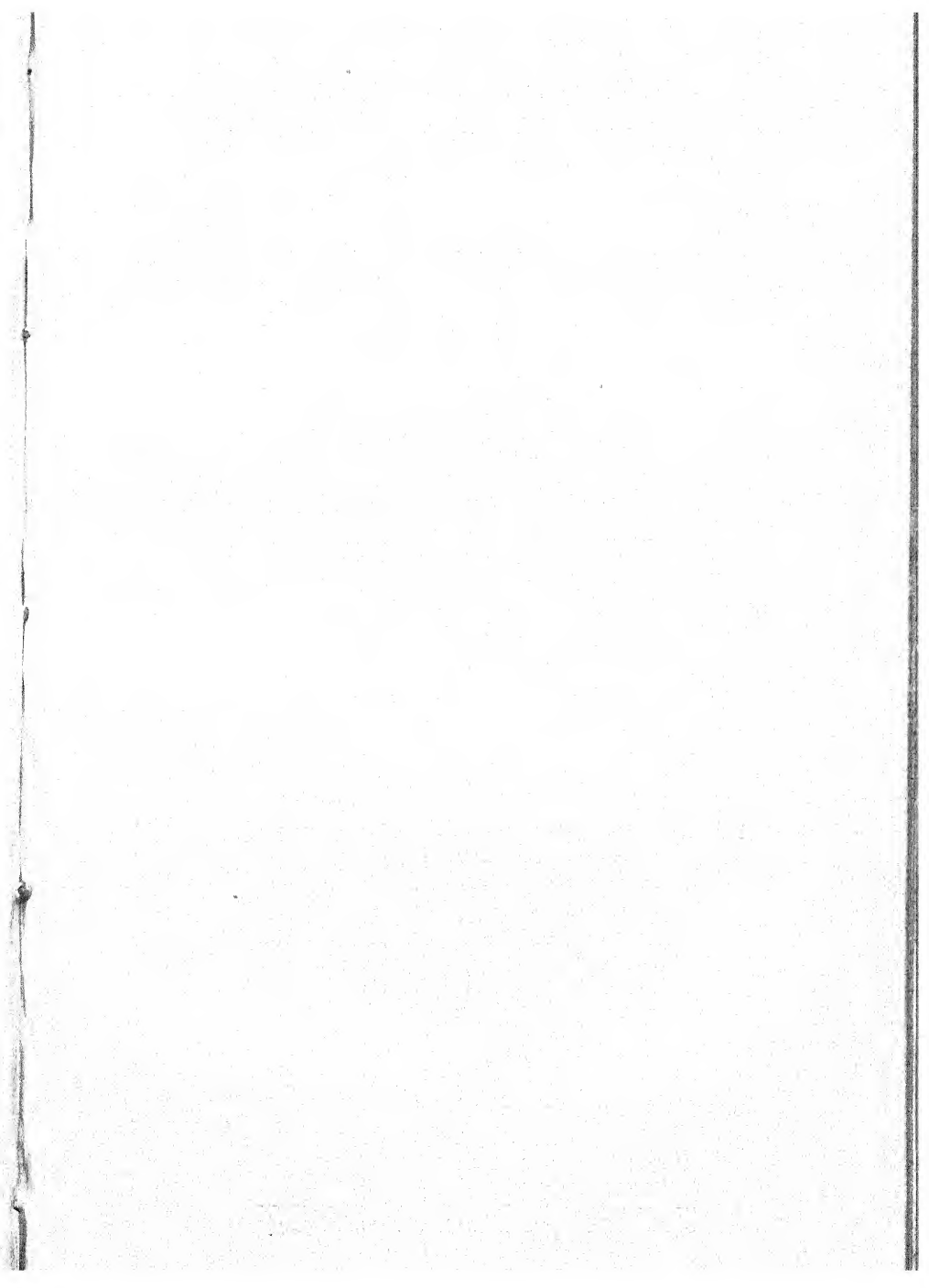
NOTE TO THE ABOVE.

In connection with Mr. Duroiselle's valuable paper on the
 Talaing *Nissayas*, it may be interesting to know that 12
 more Talaing manuscripts have been added to the Bernard
 Free Library. These manuscripts were borrowed by me
 from Talaing monasteries in Amherst district in October
 last when I was deputed by the Education Syndicate to
 visit them with a view to acquiring such manuscripts as
 were not in the Bernard Free Library. The names are as
 follows :—

- | | |
|-----------------------------|----------------------------------|
| 1. လိက်သွီအသးရောင်အံ။ | 7. လောကဝိဇ္ဇာ။ |
| 2. သုပတ်အာနိဇနာနိရောင်အံ။ | 8. လောကသိဒ္ဓိ။ |
| 3. သုပတ်ဝင်ဓါတ်။ | 9. သွဲလိုရောင်အံ။ |
| 4. သုပတ်ဝင်ဗဂေါ။ | 10. သုပတ်ဗောဓိသတ်၍ရောင်အံ။ |
| 5. သုပတ်ဗုဒ္ဓဝင်။ | 11. သုပတ်ဝင်ဓါတ်ဆိုသဒ္ဓါရောင်အံ။ |
| 6. သုပတ်ဝင်ဓါတ်၊ ပဉ္စမဝဂ္ဂ။ | 12. သုပတ်ဝင်ဓါတ်ဍုင်ဗဂေါ။ |

We quite sympathize with Mr. Duroiselle in his plea for the making of a Talaing dictionary. He has stated his case very ably. But we rather fancy that the utility of a dictionary would be much affected by the want of printed texts. We would take this opportunity therefore of urging the publication of the Talaing manuscripts in the Bernard Free Library just as strongly as Mr. Duroiselle has urged the making of a dictionary. We need not be scared away from this by the possible objection that without the help of a dictionary, printed texts would not be understood and therefore the dictionary should come first. Surely, if there are talents enough to make a dictionary, there must be talents enough to understand texts, translate them and give their contents to the world. The drawbacks of printed texts without a dictionary will very nicely balance the drawbacks of a dictionary without printed texts. Moreover, the contents of these texts have been awaited with the highest expectation, for scholars and historians are at one in the belief that much of the mystery surrounding the history of not only Burma but the whole of Indo-China may be solved by Talaing literature. The publication of the dictionary would be a linguistic achievement, the publication of the texts would be a literary and historical achievement. We shall not be accused of partiality if both can be published at the same time. We therefore view the publication of both dictionary and texts with equal enthusiasm.

MAUNG TIN.



ABHISAMBODHI ALAṆKĀRA.

Edited and Translated by

MAUNG TIN, M.A.,

Professor of Pali, Rangoon College.

(Continued from the last number.)

66. Paṭikkhepakatvā tam aggam pi rajjam
padhānāya gaccham pathe antaramhi
pasiddhena Ālāraken' Uddakena
gurutthānato yācito Bodhisatto
67. Ācārithānam api tam na ca sādhiyivā
Nerañjarāya nadiyā avidūraṭhāne
sāladdumehi ghanasālavane visāle
katvāna viriyapurassaradukkaram pi
68. Pubbe tu Kāpilapure iva devarājā
kāmesu kāmasukha-allika-ānuyogā
nibbāṇa'bhāvam api lokapakāsayingvā
dassetva idisakato pi idān' abhāvam
69. Atthāṅgikāriyapathe paṭipajjamānaṁ
āhārapānaparibhogavasen' udāre
battimsalakkhāṇadharam tanupīṇayingvā
sampuñṇuposathadinamhi visākhamaṣe
70. Tamaṁ dhamsayingvā dininduggatamhi
vaṭassājapālassa mūlassa gantvā
nisinno sa tasmim Sujātāya dinnam
madhukkhira-annaṁ sapātim gahetvā
71. Nadiṁ gantva Nerañjaraṁ vālūkāyaṁ
ṭhapetvāna pātim nahatvāna pacchā
karitvāna ekūnapaṇṇāsapiṇḍe
subhutvāna pātim cajitv'uddhasotaṁ
72. Pamuditakusumānaṁ gandhato āgatānaṁ
alikulā-amitānaṁ nādaniccākulānaṁ
suratarusadisānaṁ 'nekasāladdumānaṁ
vanapavisiya tasmim so divāvāsakatvā
73. Vassantesu nirañtaresu amarabrahmāsuringādīhi
Pāricchattakapuppapharattapadumādi dibbapupphehi ca
vāyantesu 'niladdisāsu ca mudūmaṇṇāsogandhisu
kampantisu vasundharāsu ca tathā sattuttamo nāyako
74. Atthūsabhena puthulena susajjitena
devābhiniṁmitamahāvāra-añjasena
mattebhakumbhathaladālanakatthagaccham
siho va gaccham atulaṁ varabodhimandaṁ

THE EMBELLISHMENTS OF PERFECT KNOWLEDGE.

66-67. Having rejected that great kingdom, he went to exert himself (in the path of Buddhahood) and on the way was offered by the renowned Ālūra and Uddaka (1) the position of teacher, which he refused. He performed exacting austerities, preceded by fortitude, in an extensive Sal grove dense with Sal trees not far from the river Nerañjara.

68. As in former days when in sensual enjoyment he was reigning, like Sakka, in Kapila, he had declared to the world the unattainment of Nirvāṇa through sensual pleasure, so now also did he declare the same.

69-70. His body marked with the thirty-two characteristic signs having become thin in his exertion in the sublime noble Eight-fold Path, (2) he satisfied it with food, drink and other eatables; and on the full-moon sabbath day of the month of Visākha he dispelled darkness and at sunrise went and seated himself at the foot of Ajapāla's banyan tree and there accepted a meal of sweet milk, offered together with its bowl, by Sujātā.

71. He then went to the Nerañjara river, placed the bowl on the sand, took his bath and then making forty-nine balls of the food, ate them contentedly and threw the bowl upstream into the river.

72. He entered a grove of Sal trees numerous as the trees of the Gods, resounding with the ceaseless noise made by countless flights of bees, which were attracted there by the sweet fragrance of lovely flowers; and there he rested for the day.

73-74. While the gods, Brahmas, kings of gods and others were ceaselessly showering down celestial flowers such as the Pāricchattaka and the red lotus *et cætera*, and while winds were blowing in all directions soft, pleasing and fragrant, and while the worlds were shaking, the best of men, the Leader went to the excellent unparalleled Throne of Wisdom by that excellent high-way, miraculously prepared by the gods and well laid-out being eight usabhas in width, appearing in his gait like a lion on its way to split the raised temples of an elephant in rut. (3)

(1). These two were the first teachers of Prince Siddhattha after his renunciation of the world. The Prince, however, was not satisfied with their teachings.

(2). The Path leading to the cessation of suffering *viz.*, right views, right thoughts, right speech, right actions, right living, right exertion, right mindfulness and right meditation. It is also the middle path which was found out by the Buddha and which is conducive to benefit and leads ultimately to nirvana, by avoiding the two extremes of sensual pleasure on the one hand and self-mortification on the other.

(3). *Matta-ibha-kumbha-thala-dālanaka-attham-gaccham.*

75. Kappasahassasatāmitapuññaṃ
katva supatthitasotthidvijena
vippavaren 'upanītakusavha—
atthamine tiṇamutthigahetvā
76. Suddhasiniddhasumattasuvattaṃ
khandhamujuṃ ghanabaddhamayūra—
piñjasunilānilālapattaṃ
cañcalarattasupallavasobhaṃ
77. Mandanilāsuvikampitasākhaṃ
bhūtilakaṃ saha jaṃsitakhandhaṃ
sabbamunissarasevitabhūjaṃ
tena taruṃ vijayavhapasiddhaṃ
78. Attadayā viya sītalachāyaṃ
taṃ varabodhitaruṃ samupecca
vāratayo ca padakkhiṇakatvā
buddhapadesavijāniya aggaṃ
79. Cāletva tāni kusanāmatipāṇi tasmiṃ
sammā katena kusaleṇa ciraṃ tamatthaṃ
bhūmiṃ padāliya tahiṃ pana utthitasmiṃ
cātuddase ratanake vajirāsanasmiṃ
80. Bhūmi ayaṃ ca nikhilāparivattayante
'nekasabassa asanā pi ca vattayante
phālentake gaganagajjanasukkhato pi
aṅgāravassanikare pi ca vattayante,
81. "Tacaṃ maṃsa-aṭṭhiṃ nahāruṃ ca maṃyaṃ
tathā lohitaṃ me visussantake pi
apatvāna bodhiṃ ito vuṭṭhahitvā
na gacchāmi," 'dhiṭṭhānakatvā nisīdī
82. Atha surapatisakko 'ṭhāsi saṃkhaṃ dhamento
akari madhuraviññānādapañcassikho pi
suravaracasuyāmo cāmaraṃ cālayi so
sirasi adhari chattaṃ brahmarājā pi tassa
83. Santūsito 4 pi acalī maṇitālavanṭaṃ
sāhassa 'siti 'mitanāgavadhū gahetvā
Kālo pi so phanīvaro thutigiyamāno
aṭṭhāsi tassa varabodhigavesakassa
84. Dvattimsakā suravarā ca tathā vadhūhi
aṭṭhaṃsu dibbamayapupphakaraṇḍakahatthā
devissarā dasasahassa pi cakkavālā
sabbeva te chaṇakavesadharā samantā
85. Dhajagahitakarā pi 5 kādalītorāṇā pi
gahitakusumadāmā dhūmakāṭacchukā pi
gahitamaṇimayaddaṇḍākhyadīpā 6 tath'eva
karagahitacatudvemaṅgalādī anekā

4. Santusito.

5. pi.

6. -khyādīpā.

75. He accepted the eight handfuls of kusa grass offered with due aspirations by the noble Brāhmin Soththi, who had accumulated boundless merit for a hundred thousand cycles.

76-78. He approached that noble Tree of Wisdom which was giving a cool shade as if out of compassion for him ; that celebrated tree called the Vijaya (the shelter of) whose branches had been resorted to by all the Buddhas ; which had a naturally beautiful trunk ; the pride of the world ; its branches gracefully swaying in a gentle breeze ; beaming with very red dancing sprouts ; whose leaves, dark-green as the feathers of a peacock, were swaying in the breeze ; having a trunk firmly fixed, straight, perfectly round and shining, smooth and clean. Having approached the tree he circumambulated three times and found out the spot best suited for the Buddhas.

79. He shook the kusa grass and on the adamantine seat, fourteen cubits (in extent), which, by virtue of his good deeds duly performed for a long time, appeared there for his use breaking through the earth,

80-81. he took his seat,—while this entire earth underwent a complete revolution, while a thousand different thunderbolts flashed, while rainless clouds thundered in the sky (1) and an abundant shower of live coals fell—with this resolution : “My skin, my flesh, my bones and my sinews may dry up, likewise my blood, but I will not rise and go hence without attaining knowledge.”

82. Then stood Sakka, lord of the Gods, blowing his conch ; and Pañcassikha performed sweet music on his lute ; the noble god Suyāma waved his whisk made of yak's tail ; and Brahma held his umbrella over the Bodhisat's head ;

83. Santusita likewise shook the bejewelled fan ; and that serpent king, Kāla, with an immense number—eighty thousand—of serpent brides, stood singing praise unto him who was seeking sublime knowledge.

84. Likewise the thirty-two noble gods together with their brides attended holding in their hands flower caskets of celestial mould ; and on all sides were those lords of the gods from the ten thousand world-systems wearing festive garments.

85. Their hands held various banners and arches of plantain leaves, wreaths of flowers and vases of incense (2) and also candelabra, having the appearance of jewel posts. Thus they were holding in their hands these various kinds of eight auspicious things.

(1). taking *gagana* with the ablative suffix *to* at the end of the compound.

(2). *dhuma-kataccchuka*, “spoons of smoke.”

86. Pūjente iti brahmadevanikare ābrahmalokā tadā
Māro so Vasavattiko katavaso pothujjane lokike,
"So Siddhatthakumārako visayame ātikkamaṃ mañ-
ñati
kāmaṃ taṃ na ca atthasādhakakaraṃ kārom' asid-
dhatthakaṃ."
87. Icevaṃ vatva bāhū dasasatapamite māpayitvā ma-
hante
khaggaṃ sattiṃ ca kuntaṃ kaṇayapabhutike sāyudhe
pajjalante
paññāsaṃyojanānaṃ dasadasakamitaṃ yojanuccaṃ
mahantaṃ
caṇḍam āruya 7 Māro giripabhut'abhidhānaṃ gajin-
daṃ surindo
88. Sīhabbyagghādivaṇṇaṃ amitavidhamukhaṃ tambajū-
laggikesaṃ
rattaṃ nikkhantaṇṇaṃ bhayajanakamukhaṃ piṭṭhi
otṭhaḍḍahantaṃ
sappālāṇikārādhāraṃ karagata-amitaṃ āyudham pajja-
lantaṃ
nikkhantaṃ bhūridantaṃ akhilatanumukhā aggijālaṃ
mahantaṃ
89. Kappaggipajjalantaṃ bhayajanakaraḥ Mārasenaṃ
gahetvā
samvaṭṭe meghamālā-amitaḥ gaṭṭanato jātaḥ caṇḍasaṇṇaṃ
Kālo sāhassalakkhappatana 8-r-iva-r-atiddāruṇagghora-
sadde
sāvento brahmadeve sakalajagatikaṃ ekaninnūdakatvā
90. "Gaṇhātha Siddhatthakumārakaṃ amuṃ
māretha vijjhetha gahetva pāde
pāraṃ khipethā" ti samuddatevaṃ
āṇaṃ mahantaṃ ca karaṃ vidhānaṃ
91. Kappānilā picumivassakadassanena
pālāpayaṃ nikhiladevagaṇe ca brahme
sāmantapabbataghaṭṭā viya maddayantaṃ
gambhīradhīratarameghadhanippaṇḍam
92. Nimmetva vātamapi tena ca cīvarasmim
cāletum assa apaho api kaṇṇamattaṃ
vassetva cāpi palaye iva caṇḍavassaṃ
binduṃ ca tena na gate pana santikam pi

86. While thus the hosts of Brahmas and gods, as far as the Brahma heavens, were paying him homage, Māra Vasavattika, the Evil One, who has in his power the un-converted worldlings, said thus :—"This prince Siddhattha thinks he has passed beyond my sphere of influence. Shall I not, indeed, ruin the success of him who has accomplished his object?" (3)

87-89. Thus saying he created many powerful blazing weapons to the number of a thousand, such as the sword, the javelin, the lance and the spear and he, Māra, the chief of gods, mounted the chief of elephants, named Girimekhalā, (4) a fierce and mighty animal, fifty yojanas in extent and one hundred yojanas in height, and took his army, consisting of beings, awe-inspiring, blazing like the fire at the end of a cycle, mighty, the whole body and face a mass of fire, with large protruding teeth, holding in their hands various blazing weapons, wearing snakes as ornaments, with burning lips and backs, with fear-producing mouths and red protuberant eyes, with fiery hair red like a mass of copper, having manifold faces and the appearance of lions, tigers and so forth. The Black One then produced the exceedingly dreadful and terrific noises comparable to the falling of thousands and lakhs of fierce thunderbolts that would dart from the clashing of innumerable masses of clouds, and created an immense uproar that filled the whole earth even unto the Brahma world.

90. "Seize this prince Siddhattha, kill him, pierce him, catch him by the legs and throw him across the ocean"—thus he gave an authoritative order.

91-92. His appearance put to flight the entire company of gods and Brahmas like cotton driven by the wind at the destruction of a cycle. He created a wind and a tremendous uproar of thunderous clouds more terrible than the sound of the deep and setting, so to speak, the multitude of mountains on all sides clashing one against another; but he was not able to shake even so much as the corner of the Bodhisat's robe. Then he produced a fierce rain as at the destruction of the universe, but not a drop could he let fall near the Blessed One.

(3). This is a nice pun in the Pali: The Prince's name is *Siddhattha*, 'he who has accomplished his object', and the Evil One is going to make him *a-siddhattha*, 'he who has not accomplished his object'.

(4). *Giripabhuṭi*, lit. 'commencing with Giri'.

93. Nikkhanthaggisikhāphuliṅganikarāsañchanna-āliṅgite
aggijālamahantake bhayakare pāsānavassāyudhe
aṅgare pi ca uñhabhasmakalale vassetva pī vālukā
pūjābhāvagate ca te ghaṇataram māpetva andham
tathā
94. Ālokaṃ tena disvā bhayanakadharam dāruṇaṃ
vesaghoram
Merū Mandārakādīdharanīdhara apī chinditum sakya-
bhūtaṃ
dibbānūbhāvupetaṃ atitikhīnataram dhārayuttaṃ
khuraggā
cakkavhaṃ āyudham pī khipiya sirasi taṃ chatta-
bhūtaṃ pi disvā
95. Khitte mārehi ditte dharaṇidharamite pupphabhūte ca
disvā
so sokenābhībhūto apaṭihatayasaṃ bodhisattaṃ upecca
"Siddhatthāgaccha mayhaṃ vajira" iti "amuṃ āsanaṃ
pāpuṇāti"
vatvā "etan tu nissāya kusalakaraṇe sakkhi ko te" ti
vutto
96. "Ete sakkhi" ti vatvā sakaparisakathāpetva mārehi
sakkhiṃ
pucchitvā "sakkhi ko te" iti, "na ca idha me pāṇa-
bhūto" ti tena
bhūmiṃ katvāna hatthaṃ, "pacaliya vividhā bodhi-
sambhārakāle
kiṃ tuṇhi 'tthā ti 'dānī," avaca avaniyā sakkhivācāpito ti
97. Pubbe pare sakavasaṃkaramaccudāro
attānamatta-avasaṃkarabhūt' idāni
dhāvantakehi sakamārabalehi saddhiṃ
cakkavhayācalapi yāva palāyi Māro
98. Mārappicūnapalayānilabodhisatto
ādicca-h-atthagamanassa puretareva
Māraṃ sasenavidhametva tahiṃ nisinno
āgantva brahma-amarādihi pūjayanto
99. Pubbenivāsaṃ pana nāṇasetṭhaṃ
yāmaṃhi pubbe samanussarītva
majjhamhi yāme varadibbacakkhum
nāṇaṃ labhītva 'para antayāme

93. Then he rained down big, frightful rocks, encircled by a mass of fire, covered with a multitude of flashing flames and sparks, and likewise a shower of weapons, one of live-coals, one of hot ashes, one of mud and also one of sand ; but these turning into offerings (1) (by the power of the Buddha), he created an intensely dense darkness.

94. But on seeing a light (radiating from the Bodhisat's body) he threw at him his weapon, called the Disc., having an edge sharper far than the best razor ; which, endowed with supernatural powers, was able to cut even such mountains like Meru and Mandara ; a dreadful, terrible weapon ; having an awe-inspiring appearance. And he saw this weapon change into an umbrella over the Bodhisat's head.

95. He saw the flaming mountains hurled by his army turn into flowers, and overcome with sadness approached the Bodhisat of unsullied fame and demanded, " Siddhattha, hence with thee ; this adamantine seat belongs to me." The Bodhisat asked, " Who is witness to thy having done good for this seat ? " The Tempter replied,

96. " These are my witnesses ", and referred to his own army. When in turn the Bodhisat was asked to call upon his own witnesses, he said, " I have no animate witness here." But he placed his hand on the earth and addressed it, " Having shaken in various ways at the time of my perfecting the Constituents of Knowledge, why art thou now silent ? " Thus the earth was summoned as his witness.

97. The pre-eminent Māra, who in former times had been able to bring others under his power then became powerless to bring his own self under control and fled together with his fleeing army as far as the range of mountains encircling the world-system.

98. The Bodhisat, who had driven away Māra as wind drives cotton, (2) even before sunset having vanquished Māra together with his army, was seated there, being honoured by Brahmas and immortals who had approached him.

99. In the first watch of the night, he reflected on the excellent knowledge of former existences, in the middle watch obtained the noble Divine Eye, and in the last watch,

(1). *lit.* : ' gone to the state of worship ', *i. e.* they became flowers and perfumes in honour of the Blessed One.

(2). *lit.* : " Mara-cotton-fleeing-wind-Bodhisat'.

100. Ādim katvāna 'vijjam' aparamaraṇakaṃ antakatvān'
 udāraṃ
 gambhīrāpāragādham atinipuṇapaṭiccassamuppāda-
 dhammaṃ
 sāmuddaṃ nāṇamanthūcalamathanavasā sammasanto
 visesā
 vesārajjādisaddhiṃ labhiya amatakaṃ aggasabbaññu-
 ñāṇaṃ

101. Sammā vijetva 9 saha vāsana-āsava pi
 ñeyyākhilaṃ karatalāmalakaṃ 10 va ñatvā
 sampuṇṇasundaramanorathako munindo
 vattesi pītivacanam pi akāramādiṃ

102. Buddhāhā lokanāthā tibhuvanamahitā aggadīpaṅka-
 ramhā
 laddho yo sammaveyyākaraṇamatulakaṃ bodhisam-
 bhāradhamme
 pūretvā bodhimūle iti tikhiṇabale pañcamāre vijetvā
 Buddho taṃ dhammarājaṃ suranaramahitaṃ mud-
 dhanāhaṃ namāmi.

100. he obtained the excellent ambrosia and omniscience together with the Four Confidences (1) and others, thoroughly grasping and revolving in his mind the sublime Law of the Chain of Causation, (2) exceedingly subtle, unfathomable, immeasurable, deep as the ocean, beginning with ignorance and ending consecutively in death, churning it, as it were the ocean, with the churning-stick of knowledge. (3)

101. Having duly gained the victory, he knew everything to be known, including Evil Passions and the impressions of one's former deeds, as clearly as the myrobalan on the palm on the hand. The chief of sages, delighted in mind and full of joy, uttered words of gladness beginning with the vowel 'a'. (4)

102. I, the Buddha, having duly obtained the perfect, unparalleled prediction from the eminent Buddha Dīpaṅkara, the world-chief, honoured by the three worlds, and having fulfilled the Constituents of Perfect Knowledge at the foot of the Tree of Wisdom, after vanquishing the deadly five-fold army of Māra, salute respectfully that king of Truth, revered by gods and men.

(1). (a) The consciousness that a Buddha has of his having attained omniscience (b) the consciousness that he has freed himself from human passion (c) that he has rightly described the obstacles to a religious life (d) and that he has rightly taught the way to salvation.

(2). This is the Buddhist explanation of the phenomena of life, setting forth in consecutive order the production of misery from the starting-point ignorance.

See more fully Childers's Dictionary, *s. v.* *paticcasamuppādo* and Rhys Davids, 'American Lectures', pp. 120 *et seq.*

(3). See verse 63, note.

(4). *viz.* "Anekajāti-samsāram sandhāvissam anibbisam &c." which correspond to Vv. 153, 154 of Dhammapada. The English is "I have run through many a transmigration searching for but not finding the house-builder. Repeated birth is misery. O architect of this house, thou art now seen; thou shalt not build this house again; all thy rafters are broken; the pinnacle is destroyed; my mind disintegrated—I have attained the destruction of desires."

According to another tradition, Buddhaghosa says that the first words of the Buddha are those of the verse "*Yadā have patubhavanti dhammā &c....*" which are the concluding words of *Patīccasamuppāda* and occur also in *Atthasālinī* p. 17 and *Nettipakarana*, p. 145. See Anderson's Pali Reader p. 124.

103. Satthussâdiccavaṃsassaativipulaguṇassatthañātassa
 ñeyye
 gāthānaṃ dhammarañño dasadasakamitāvaṇṇitaṃ me
 guṇaṃ yaṃ
 puññen'etena hantvā tamam agha'suciraṃ t̥hātu sad-
 dhammadīpo
 rājā pārentu dhammenagati-agamakū sāsanaṃ c'eva
 lokam
104. Meghā vassantu kāle tisaraṇasaraṇā sabbasattā bha-
 vantū
 dukkhā muttā ca niccaṃ pamuditahadaya āññamaññaṃ
 averū
 asmāhaṃ pūpuṇeyyaṃ Tusitapuravaraṃ gantva tas-
 miṃ vasanto
 pacchā Metteyyanāthaṃ tibhuvanatilakaṃ dassanāya-
 ggabuddhaṃ
-

103. In various ways that virtue has been extolled in one hundred verses (or so) by me—that virtue of the king of Truth, who knows the essence of what is to be known, who possesses extensive merit, who is of the dynasty of the Sun, the Teacher. By this deed may the Lamp of the good Law, after destroying darkness and Sin, last for a good long time; may kings protect the religion and the world in righteousness, without following the four Evil Courses. (1)

104. May the rains fall in due season; may all creatures, resorting to the Three Refuges, (2) be free from suffering, be friendly always one towards another; may they be of joyful hearts. And I would go from here to the unparalleled city of the Tusita Gods, so that living there I may subsequently behold the noble Lord Buddha Metteyya, (3) the pride of the three worlds. (4)

(1). viz. lust, hatred, ignorance and fear.

(2). viz. the Buddha, the Law and the Order.

(3). The Buddha, who is to appear.

(4). The last two Verses form the Author's benediction.

THE PWINBYU PEST OF SORGHUM FIELDS.

BY L. AUBERT, B.A., B.Sc.,

Superintendent of Land Records, Pakokku.

I. The *Pwinbyu* (*Striga lutea*), the scourge of sorghum* fields in the dry zone districts of Upper Burma, is an annual of the order Scrophulariacæ. It makes its appearance in August and September with the middle rains, and can be recognized among the grass by its small white corolla, from which is derived the Burmese name of *pwinbyu*, "white flower."

At first, this plant from its appearance may be mistaken for a sickly and harmless little weed. It is not until the *pyaung* crop, which is sown at that time, has come up and is a month or two old, that the *pwinbyu* begins its work of destruction under-ground and unseen. The young sorghum begins to wither and to droop, while the weed, cosily ensconced in the shade at its feet, develops into a healthy subject blooming with a new life, and bears large numbers of blossoms until its exhausted victim is completely killed, or until the time has come for a meagre harvest.

II. Before an attempt is made at discussing suitable means and methods for combating this evil, the following facts might be carefully noted by the reader.

1. The *pwinbyu* is a weed common to the eastern tropics. It is found on the dry uplands of China and India, as well as in Upper Burma. It has most certainly not been imported here. The writer has heard with surprise and pain, on several occasions, old Burman cultivators who passed in their villages as "wise men," remark that the *pwinbyu* was unknown before the annexation of Upper Burma, and that it has been imported, with many other evils, since the fall of King Thibaw. Such remarks are absolutely incorrect and denounce the ignorance of those who utter them. A large village in the Minbu district, *Pwinbyu*, established on the banks of the Môn river, two or three centuries ago, and where *pyaung* has been the staple crop until the opening of the new irrigation works by Government, derives its name from this weed.

* Indian, *jowari* or *jowar*; Burmese, *pyaung*.

It was well-known many years ago, and specimens of it have been collected there by the writer in 1901.

2. If, with a little patience and care, we dig up the earth around one of the affected *pyaung* plants, and gently remove it entire with the clod of earth still adhering to it,—not uprooting it with a jerk for fear of snapping off the tender rootlets which would be left buried in the ground,—if then, we stand this plant in a pail of water for a night, so that all the earth is removed and the roots are left completely bare, the work of destruction of this small but terrible weed is at once revealed. The roots of the *pwinbyu* will be seen adhering in several places to the tender succulent rootlets of the *pyaung* by tiny almost invisible suckers which greedily drain the sap and the life of their doomed host. The *pwinbyu* is therefore an underground parasite.
3. The majority of Upper Burma peasants affirm that the *pwinbyu* bears no seed. This again is an absurdity: the weed reproduces itself by seed alone. In the months of February and March, some time after the white blossoms have faded and dropped off, a small dry capsule will be found in the place of each flower. These capsules contain the seed, an almost invisible black dust, *spores*, which the magnifying glass or the microscope clearly shows to be perfect seed with a highly germinating power. These spores drop on the ground and, with the high winds of the hot season, are carried from field to field, and, sometimes for miles, mixed with the dust.

Another means of propagation is by the *pyaung* grain itself. The *pwinbyu* ripens with the *pyaung*. At harvest time, the crop is cut and allowed to lie on the field, before it is carted away. The grain is protected by hairy *glumes* or shells, in which the invisible spores of the *pwinbyu* get entangled immediately they come in contact with them. The grain is threshed with these spores still adhering to it, and is sold to merchants and traders for export, or to other cultivators for seed. The weed is readily propagated from village to village in this unsuspected manner.

4. There are certain crops for which the *pwinbyu* seems to have a marked antipathy. Such are for instance, the sesamum (*hnan*)* and the ground nut (*myé-bā*).† It is well known that the *pwinbyu* is not to be found in a field of sesamum. Put down some *pwinbyu* seed at the proper time, in June, in a corner of a freshly ploughed and sown sesamum field the *pwinbyu* never appears. Again, a young full grown subject carefully dug up from a neighbouring field and transplanted close to and surrounded by young sesamum plants, soon withers and dies. In a field of ground nut its behaviour is the same, though the antipathy is perhaps not so marked. The *pwinbyu* does not thrive and live long there either. Ground nut, and sesamum especially, are therefore enemies of the *pwinbyu*.

III. A remedy, rather, a method for combating and overcoming the scourge may now be offered by the writer after careful observations during the past three years with a view to assist materially the cultivators in his district. Weeding is out of the question here, because the host would have to be pulled out with the parasite weed. Chemical preparations for destroying the pest, would be of little or no use, because their effect would be, at least, as deadly to the already weakened sorghum. Advice of a simpler nature and within reach of the poorest is essential. With this object in view, the writer ventures the following recommendations.

1stly. The grain should be soaked for a quarter of an hour, at least, and washed by rubbing in the hands in three changes or more of water, before sowing. The spores being of lighter density than the millet grain, will thus be separated from the latter, and can then be easily poured away with the water in which they are held in suspension.

2ndly. Pyaung should not be sown broadcast. A large amount of seed is wasted in this process and the overcrowded young seedlings have not sufficient air, room and light for a normal and healthy development. On the uplands of the Yaw country, around the town of Pauk, sorghum is sown in furrows, and healthier and hardier plants are not to be found anywhere. Besides, the great advantage of sowing in furrows is that

* *Sesamum indicum*. † *Arachis hypogæa*.

one row of late sesamum between two of pyaung can be put down as a deterrent to the *pwinbyu*. This has been tried by the writer and has proved successful. The late sesamum can be sown a little earlier than usual, without detriment to the latter; but, in tracts where rain is fairly heavy or the monsoon closes late, one furrow in three should be sown in July with the long lived form of early sesamum (*hnanyin*), generally known as *gawya*. This crop is not cut until after the sorghum has firmly established itself in the ground.

3rdly. It is of first importance to vary from year to year the crops on a given field, viz: to observe a certain *rotation*, by which the soil can recover; because all plants do not absorb the same nutritive elements; rather, they draw them from the ground in different proportions

It will be noticed that in an ordinary year, or even in a year with a rainfall somewhat under the average, a crop of sorghum will thrive very well after a crop of sesamum or ground nut, whereas the same sorghum, or any other crop, if grown in succession for three years, will go on yielding less and less every following season, and, after that time, will generally develop symptoms of rachitism and disease, or become too weak to struggle with its enemies.

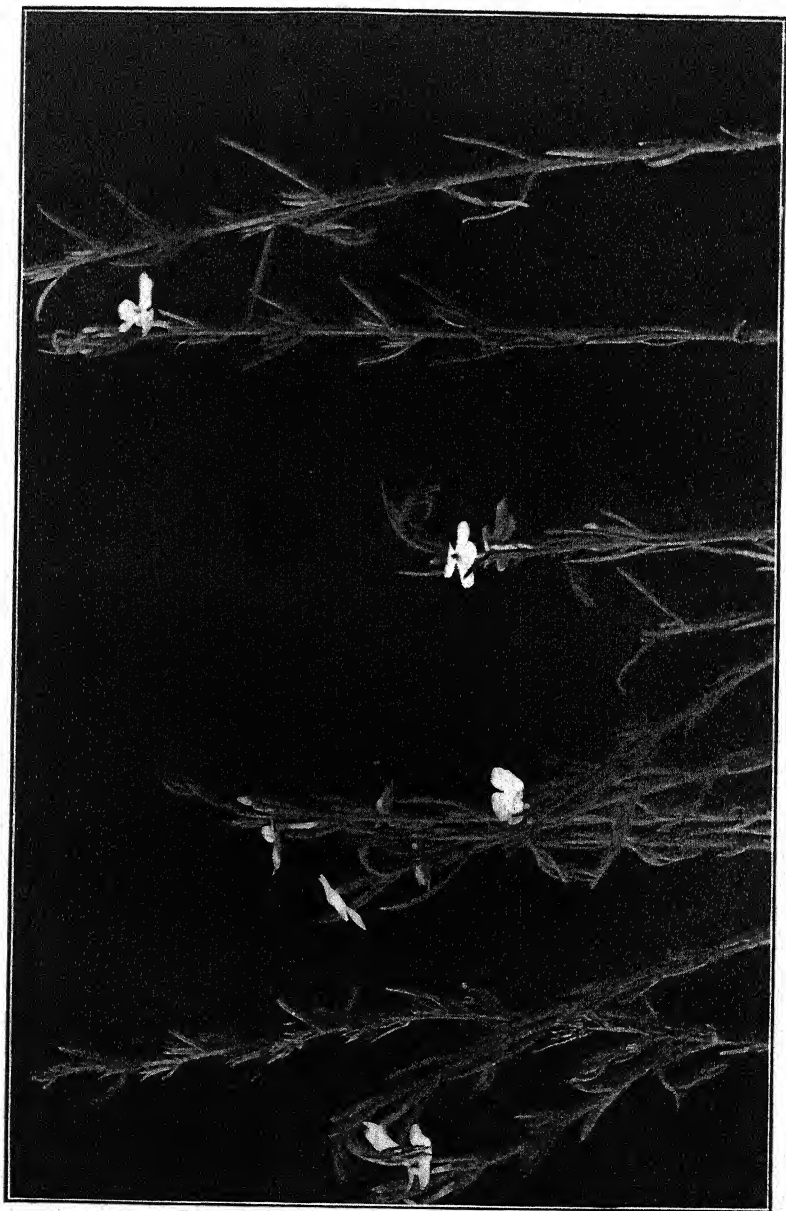
The best plan for a cultivator who owns three *yas* is to adhere to the following table of rotation:

Ya A.	Ya B.	Ya C.
1st year . . . Ground nut or Sesamum	Sorghum ..	Fallow.
2nd year . . . Sorghum ..	Fallow ..	Sesamum or Ground nut.
3rd year . . . Fallow ..	Sesamum or Ground nut	Sorghum.

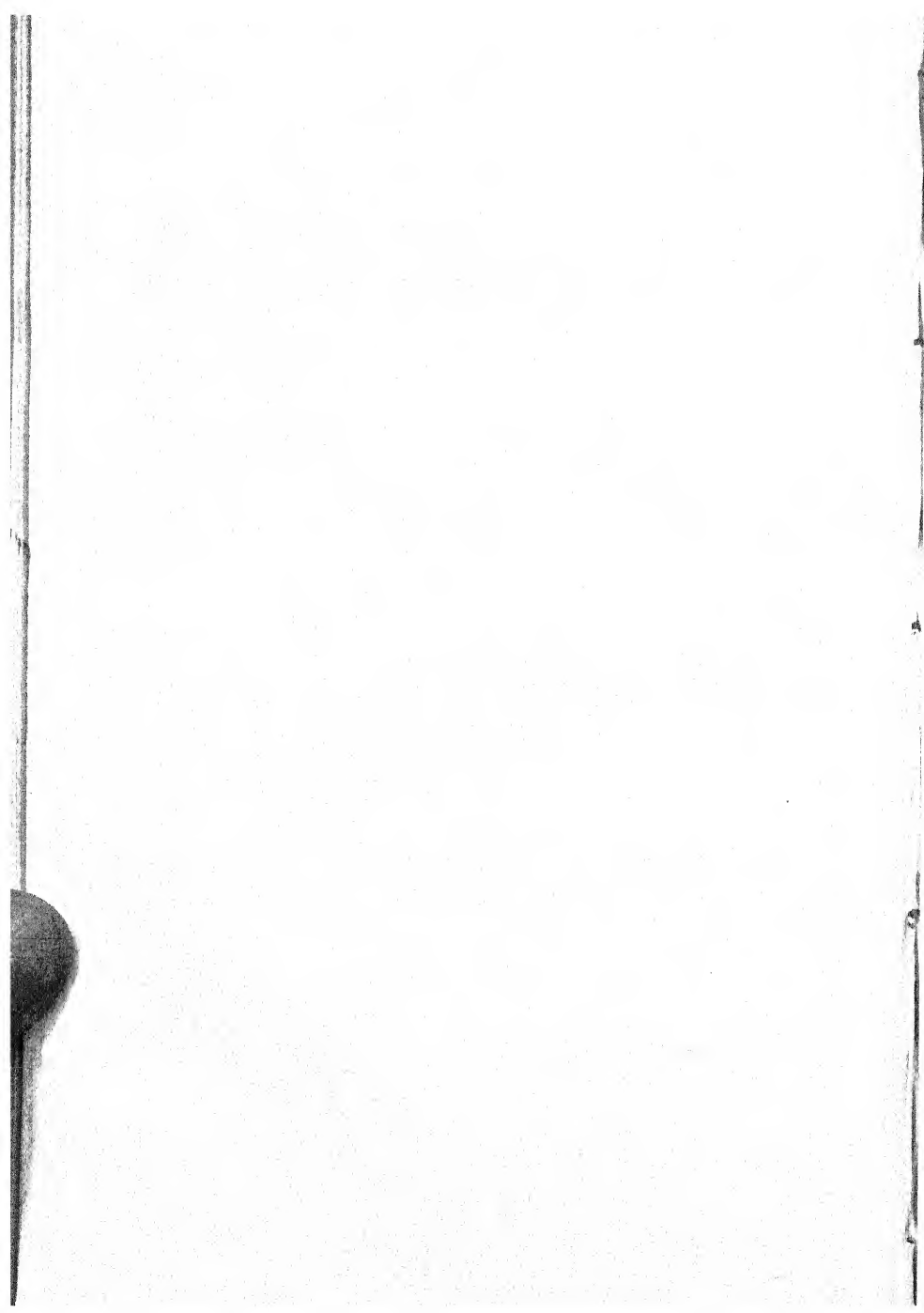
A cultivator who possesses one *ya* only might parcel it up into three equal portions with the same object.

By such a rotation or variation of crops, it will be seen that, before a field is cropped with sorghum, it is left fallow. During this period of recovery, any *pwinbyu* that might have sprung up with the last crop is given time to die. As already shown, this weed can barely support itself, and will certainly not thrive without its host. Besides that first

precaution, and before a crop of sorghum is put down, the soil bears, during the second year, a crop of sesamum or ground nut, in dread of which this terrible pest positively seems to stand.



THE PWINBYU.



NOTES ON THE HISTORY OF HANTHAWADDY.

(Continued from the last number.)

PART II.—THE FIRST TALAING DYNASTY.

From the similarity of their tongue it would appear that the Talaings or Mons formed part of the same wave of Mongol immigration as the Khmers, the people of Cambodia. The latter seem to have led the way down the valley of the Mekong to the plains where at a later period they came in contact with the Hindu element already mentioned. The Talaings seem still to have inhabited the uplands, where we still find them when their history, as written by themselves begins.

At least three versions of the Mon Chronicles are in existence, a copy from Tenasserim translated into German by P. W. Schmidt, and two Burmese translations, one incorporated in the Syriam Yazawin, and one known as the Razadirit, which is apparently the copy used by Phayre in the compilation of his history. They must be distinguished from the Traditions antecedent to and amplifying the earlier Chronicles, some of which have been collected, some still being handed down only by word of mouth. A collection of these is published under the title, Mon Yazawin.

Both chronicles and traditions open with a prophecy of the Buddha concerning the foundation of Hanthawaddy. They represent that at the time when the site of the future city first rose above the waters the Buddha was travelling in Ramanna, the country of the Mons.

"The Master was journeying among the places of the North when He reached the summit of Kara Puppata. On observing the pair of Hinthas large and small, circling in the air above Hintha Puppata with their wings clasped in reverence the Master gave this oracle in the presence of Gawunpati and of Ananda and of the Sekra Lord himself. In the place where the Hinthas large and small are resting shall be set the dwelling of the Razatani Prince, and the limits of their feeding ground shall be the city boundaries."

The limits then described coincide roughly with the limits of Lower Burma between the Arakan Yomas and Tenasserim.

The Chronicles are then silent until the founding of the city. In the Traditions the gap is filled with legend. Noteworthy features of the legends are the existence of several

The Talaings
prior to the
foundation of
Hanthawaddy.

petty tribes, principalities are mentioned at Taikkala, Thaton and Don-Zaingtu, seven kings unite to attack Gola Nagara ; traces of intercourse such as the last mentioned with the Hindu colonists, and also the alleged visit of Sona and Uttera, Buddhist missionaries ; and the numerous migrations from East to West.

They tally therefore with what seem to have been the facts that about the beginning of the Christian era the Talaings were ill-organised tribes scattered about the upper waters of the Mekong ; that the rising Hindu power in Cambodia and Champa drove them west and south, where they came in contact with the Buddhist colonies long since established ; and that under this double pressure they acquired a political entity which enabled them to drive out or assimilate the colonists.

After the foundation of Hanthawaddy the Traditions run along two courses, one a barren list of Kings, presumably the princes of Cambodia, the other relates in greater detail the fortunes of the dynasty established by the founders of Hanthawaddy.

Although recent custom has rendered it convenient to talk of these people as Talaing this was not the name by which they generally called themselves. In fact, it is not certain that this style was used at all until the Burman conquest in the middle of the eighteenth century. Two suggestions have been made as to its origin. According to Phayre they took their name from the early colonists along the coast. These are supposed to have been people from Kalinga, the course of time having eliminated the final vowel and modified the initial letter into (i) "t". Forchhammer pointed out that the Talaings spoke of themselves as Mon, and that there appeared no trace of the former name in their earlier history. He suggested accordingly that the word was a compound formed by the use of a Talaing word signifying "oppressed" as a numerative, and that the term had been invented after the Burman conquest. It has been stated however by Parker that the word Talaing occurs in the Chinese chronicles so early as 1603 when it is stated in the Momein annals that "Siam and Teleng in consecutive years attacked Burma." (ii) In this passage however Teleng may signify some tribe of Shans with whom the Burmans were at that time continually involved. No definite conclusion therefore is at present possible.

Origin of the
Name Talaing.

(i). Forbes followed Phayre, op. cit. p. 37.

(ii). Burma, p. 72 Parker.

It is not until the foundation of Hanthawaddy in 514 A.C. that the chronicles begin. They give a very brief account, but in the legends there is greater detail. ^{The foundation of Hanthawaddy.} Thamala and Wimala were the founders. They were the twin sons of Teiktha Dhamma Thiha Raza, the first king of Thuwanna Bhumi; he was the offspring of a dragon and had been tended as a child by Teiktha Kumara and Thiha Kumara, the sons of Teiktha Raza, King of the "ancient city of Thapeinda". Their mother also is represented as the offspring of a dragon. It was apparently on the discovery of their mother's parentage that they were exiled from their father's kingdom. Podaw Rathe, the hermit who had tended their mother as a child comforted them in their adversity by recounting the prophecy concerning Hanthawaddy, and announced that they were destined to found the city. They set forth towards the West and arrived at the kingdom of Keinne Reze, who ruled at Don Zaingtu. His grandfather, Thamonte Reze, had ruled the city during the life time of the Buddha; and had received the Law from Maha Thuwaka and Sula Thawaka, two merchants who had made the journey to the middle country. Keinne Reze joined them in their quest. After two years wandering they arrived at Hanthawaddy, which is some miles west of Don Zaingtu. Here they found a colony of Hindus. There were descendants of people who had been sent there by Dili, King of Banga, beyond the Yomas on the West, when first he heard of the appearance of the island.

Shortly after the appearance of the island Dili King of the twelve cities of Banga heard of its emergence, and sent a hundred armed men in two vessels with an iron post, fifteen cubits long and seven spans in girth to mark it out as a possession of his kingdom. One boat and forty men under a Headman were left behind to guard it. Banga was West of the mountain range of Bassein. When Thamala and Wimala and Keinne and Reze and their followers arrived they trod all over it, as by this time it had become hard. The head of the Kala Colony was a man named Sheikh Abdulla Law. He asked them why they were prospecting on his island where for more than a hundred years they had been guarding the iron post. The Talaings haughtily made answer. "It is our own Mon country of Ramanna, it is not fitting that you kalas should come proudly trespassing and mark it as your own. It is within our country, you do not own it, we only are the owners." The Thagya Min warned in the usual manner that something untoward was happening took note of the dispute and came to earth, assuming the form of an old carpenter Wagaki by name. He welcomes the Talaings and tells them that as a Master Carpenter he has come to help them build a palace there according to the promise and prepare a shrine for the relics of the Buddha. They inform him of their difficulty, and he replies "Tell them that on the first appearance of the island there were buried in token of Talaing possession nine copper tray, nine iron sickles and a basket of peas. Tell them this, and I the carpenter your father will settle the dispute."

On the day appointed for decision the Talaings make answer as instructed and the Carpenter pronounces judgment "Let them dig and see which lies the deeper."

The beans and trays and sickles are found beneath the iron post, and it was evident that they had first been buried. The kala admit the justice of the judgment, and making an offering of cloth and fine linen, jewels, gold and silver they pay their reverence and depart. Thus by guile the prophecy reached fulfilment.

The long migration from East to West, the situation of the Hindu Kingdom in the West and not across the water to the South, and the helping presence of the Sekra Lord are noticeable points. The name of the city also points to Buddhist influence, the Hintha or Hansa having been long appropriated as a sacred symbol.

Thamala was the first king and his brother Wimala succeeded him. Attha, a posthumous son of Thamala, was the third prince. It was long before the Hindus ceased endeavouring to regain by force what they had lost by guile; during the reign of Wimala they had nearly gained their point, but Attha succeeded in finally defeating them.

Thamala became enamoured of a Village maiden, but she was not desirous of her destined honour. She took refuge in a gourd tree full of flower, and was therefore known as Queen of the Golden Gourd. For ten years she bore no son to Thamala, but shortly after his decease was delivered of a baby. Wimala had however seized the kingdom and married the queen. For the better establishment of his position, he ordered that the baby should be made away with. The mother was forced to pretend compliance, but she would not let her son be killed and he was thrown by night among a herd of buffaloes belonging to a woman Mi Nan Galaing. In the morning when she went to loose the cattle she found the baby and took compassion on him bringing him up herself. When he was old enough she set him to tend the buffaloes, and as he wandered with them through the jungle he learnt the language of every living beast. He played fearlessly with tigers and other wild animals, and thus became endowed with more than ordinary subtlety and strength. By the time that he was thirteen years of age, Wimala his uncle had been driven to great extremities by the kala incursions. Lamba, a giant, seven cubits high, led the foreign army and there was no champion in Hanthawaddy to stand before him. Attha however had never been forgotten by his mother, and she had visited him secretly. He heard of the king's distress and offered himself as guardian of his country. By a simple wile and a swift blow, he transfixed the giant with his spear and rid the country of the foreigners. His parentage was then made known, he was reconciled to his uncle and on the death of Wimala succeeded to the throne.

Mahaintha was the sixth prince after Thamala. He also is the centre of legends, and a rationalist interpretation suggests that in his time there was a revival of serpent worship. In his reign also Hanthawaddy seems to have come into contact with Syriam.

Altogether there were seventeen generations; Punnarika and Teiktha Raza are the names given to the last two

monarchs. Phayre has suggested that these represent two periods of a struggle between Buddhists and Brahmanism. This suggestion finds corroboration in the legend relating the final victory of Buddhism in the reign of Teiktha Raza.

The legend of Bhadradevi bears internal evidence of authenticity and is at the same time, to a modern mind, one of the most attractive of these tales. In the time of Teiktha Raza Buddhism had fallen into disrepute, the pagodas were in ruins, the figures of the Buddha overturned and buried in the earth or cast into the water. Bhadradevi, the daughter of a merchant was one day bathing when she hit her foot against something that proved to be one of these golden images. An old attendant had come with her to the bathing place, and in answer to her questions told her of the Buddha and the Law. She immediately decided to embrace it and risk all evil consequences. Her devotion was so manifest that news of it before long reached the king. He summoned her before him, and finding she was resolved in her contumacy ordered that she be thrown before the elephants. These refused to tread on her, so he again gave orders for her death, this time decreeing that she be cast into a furnace. The flames, by virtue of the Buddha and her faith in Him, rose round her harmlessly. This marvel made the king send for her again to question her, and when she proclaimed the message of the Buddha disposed him to accept it. Then he reestablished Buddhism, and to show his gratitude raised the maiden to the throne. She was very beautiful.

Although the legend relates the final victory of Buddhism, it was with Teiktha Raza that the first dynasty came to an end. Their downfall is ascribed to his having been a follower of Devadat. It seems more probable that they were conquered by Anawrata on his expedition to Thaton. The chronicle relates that governors from Pagan were henceforth sent to administer the kingdom.

J. F. FURNIVALL.

TALAING FOLKLORE.—(Continued).

VIII.—THE STORY OF THE TWO FRIENDS.

Once upon a time there were two friends of exactly similar appearance and both bald-headed. They set out on their travels together, passing from field to forest and from forest to field. Coming to the abode of a hermit, they asked him: "What shall we do to make the hair on our heads grow?" The hermit replied, "Go to the west. You will find a tank there. Dip yourselves in it once and your hair will grow a span. But don't dip twice." So they went and searched for the tank and when they found it they both had a dip in it and their hair grew a span. Then they said, "One dip, one span. With a second dip we should be able to have top-knots." So they had a second dip and became bald again. Then they said, "Our heads are bald as before. The only thing to do is for one of us to become a priest and the other a *pothudaw*."

They went on and came to a monastery where there was no priest. There they decided to stay. At dusk the *pothudaw* went out and stole a buffalo and tied it up under a big tree. He told the priest what he had done and went and waited at the four cross-roads. Presently a man passed and the *pothudaw* asked him, "Where are you going?"

"I am looking for my buffalo which has disappeared."

"Go to the priest in yonder monastery. He is a good sooth-sayer."

The man went to the priest and told his case and the priest scribbled some figures and said, "Your buffalo is under a large tree to the north east."

The man went to the tree accordingly and found his buffalo and said, "Our priest is a great sooth-sayer."

Next day and for many succeeding days the priest and the *pothudaw* played the same trick and the priest's reputation increased in the district. After a time it became impossible to steal cattle.

Then the *pothudaw* collected a quantity of small pebbles and scattered them by night in every house in the village. In the morning the people came to ask the priest's advice. The priest replied, "The meaning of this fall of stones is that your village will be attacked by dacoits. Wherefore let each man bring all his silver and gold and bury it in the garden of my monastery. And for the space of seven days let no one come inside. I will busy myself inditing magic squares, which will cause madness to anyone who comes.

When seven days have elapsed, come and take away your property." So they buried their silver and gold, each one carefully marking his own.

No one went to the monastery except a man from a distance who had lost a bullock and had heard that the priest could help him to recover it. In the monastery he saw the priest and the *pothudaw* drinking spirits. He went and told this to the people, who said, "This fellow is mad. Let us tie him up and put him in confinement."

The priest and the *pothudaw* dug up the silver and gold and divided it equally and said, "Let us now separate. In future, if we prosper let us not forget each other." So they parted and one of them became a courtier in the city and one of them became very poor. Then he said, "My friend is said to be a courtier and is likely to be rich." So he went to the capital and when the courtier saw him he said to his attendants, "Go and beat this fellow. Let him not come into my house." The attendants beat and drove off the poor man and he went and lodged in another house. Next morning when the courtier went to the house of the king the poor friend followed behind and entered the king's house. Presently he came out and entered the courtier's palanquin which was in waiting and the bearers carried him to the courtier's house. There he feigned sickness and the wives of the courtier (thinking he was their husband) massaged him. In the evening when he was a little better, the courtier who had not found his palanquin at the palace, came walking home. When the poor man saw him he said, "Here comes that fellow again. Beat him." The attendants beat and drove the courtier away from his own house.

The case went before the king who, after examination, directed that the courtier should divide his property equally with his poor friend.

NOTE.—Compare the Burmese story of Nga P'yin and Nga Kin and the Arabian Nights story of Abou Seer and Abou Keer. In both these vows of friendship are made and broken.

IX.—HAPUI TSANG RET (The koyin of the crickets.)

Once upon a time there was a poor widow who had one son. She placed him in the monastery and he became a novice. One day the novice formed a plan to cheat the buffalo-herds of their food. So he went and dug in the ground for crickets and placed them in the holes of other crickets—one in one hole and two in another. Then he called the buffalo-herd and said :

"How many crickets are there in this hole?"

"One, of course."

They agreed that if the novice was right he should have the buffalo-herd's breakfast and if the buffalo-herd was right the novice should herd his buffaloes. When they dug the hole they found two crickets.

"Now," said the novice, "how many are there in this hole?"

"Two," said the buffalo-herd.

"There are three," said the novice. He was right again and won the buffalo-herd's breakfast. And many other such wagers he won so that his fame reached the ears of the king.

Now, there came men from a foreign country in seven ships bringing three pumpkins and they bore them to the king's presence and said: "If your majesty can tell us how many seeds are in each of these pumpkins then all our seven ships are forfeit but if your majesty cannot tell, then will we take the kingdom."

Then the king said: "On the seventh day I will answer." And straight-way he sent for the Hapui Tsang Ret who has now living in a monastery which the king had built for him and told him the riddle that he must read. When he had heard, Hapui returned to his monastery and meditated: "In the case of the crickets I knew because I had put them there but how shall I tell the number of the pumpkin seeds? Death will be my portion and death by the spear and the sword can I not endure. I will drown myself." So he threw himself into the river and was carried by the tide to the place where the seven ships rode at anchor and was caught in the anchor ropes. At this time the ships' crews were talking among themselves and one man said:

"How many seeds are in the large pumpkin? How many in the middle-sized one? How many in the small one?"

And the captain replied: "In the largest we placed seven seeds, in the middle-sized one five and in the smallest three."

Now the Hapui heard these words and saying, "Ha, I shall not die," swam ashore and returned to his monastery.

On the seventh day the foreign men brought the pumpkins to the palace and the king sent for the Hapui. When the messengers came to the monastery the hapui laughed "Ha ha ha. Don't be afraid, ministers," and putting on his satin robe he went with them to the palace and sat down in the proper place maintaining a dignified demeanour. Then said the king to the Hapui, "Tell them how many seeds are in the largest pumpkin." And the Hapui said "Seven" and it was cut open and the king counted seven seeds. And the middle-sized and the smallest pumpkins

contained five and three seeds even as the Hapui Tsang Ret said. So the strangers lost and the king took their seven ships.

Not long after, two attendants of the king Asoh and Atsah stole one of the king's rubies. The king wishing to discover the thieves sent Asoh and Atsah* to call the Hapui. As they bore him along in a palanquin the Hapui meditated and said, "Verily I am in danger of my life but whether the danger will come from in front (Glong soh) or from behind (glong tsah) I know not. Thereupon the bearers Asoh and Atsah thinking that the Hapui knew the truth, confessed their theft and asked him not to inform against them. On his inquiring where they had hidden the ruby, they said it was in the stomach of the largest of the palace geese.

The Hapui presented himself before the king and asked, "On what business has your majesty called me?"

"My ruby has been stolen. Do you exercise your art and recover it."

"Has your majesty a herd of geese?" the Hapui asked.

"Yes," said the king.

"Then," said the Hapui, "the ruby is in the stomach of the largest of the geese."

And when the largest of the geese was caught and opened up the ruby was found, even as the Hapui had said. And his fame increased.

Now there was another kingdom where no rain had fallen for three years and both men and trees were dying in large numbers. So they sent ships with an embassy to invite the Hapui to their country. The Hapui went with them and in the middle of the voyage the store of firewood became exhausted and they touched at an island to replenish it. The Hapui also went ashore on the pretext of searching for the medicinal plants. And coming to a well he threw himself into it with the intention of ending his life. But he was caught on a large cane which stood in the well and did not reach the water. Now in this well were two frogs and while the Hapui hung suspended the male frog said to the female frog, "My power is great. There is a country where no rain falls and if they take my skin and make of it a drum and beat it the rain will fall." And the female frog said, "My power also is great. If they take my skin and make of it a drum and beat it, it will cause the rain to cease." So the Hapui caught the two frogs. By and by the ship's company came to search for him and found him in the well and rescued him.

* Asoh, Mr. Chest. (soh = chest) Atsah, Mr. Back. (Tsah = back).

The Hapui marked the skins of the frogs so as to distinguish the male from the female and on arriving at the country went before the king, and said, "On what business does your majesty call me?"

The king said, "No rain has fallen in my kingdom for three years."

"I will remedy that," said the Hapui, "let a platform fifteen cubits high be erected."

This was done accordingly and the Hapui went up and beat the drum made of the skin of the male frog and the rain fell without ceasing for seven days and seven nights and the land was flooded. Then the king said, "O Hapui, abate the rainfall" and the Hapui beat the other drum and the rainfall abated and the sun shone. And the fame of the Hapui increased still more.

One day the king went to the monastery of the Hapui and said, "Lo, the forces of my enemies have come against me from four directions. I rely on you for deliverance."

"Let a stallion be provided for me," said the Hapui.

So the king sent for a stallion and the Hapui mounted and as he could not ride he directed them to bind his feet under the horse's belly. When it was let go, the stallion seeing the enemy with their horses galloped towards them in the hope of finding mares among them. The Hapui's seat being insecure, he slipped down under the horse. Seeing him in this position the enemy said, "Other people ride on the back of a horse but this soldier rides under his belly. Surely he is a man of exceptional prowess." So saying they all fled. At last the horse was caught and the Hapui taken off him half dead.

After this he returned to his monastery and meditated, "The danger of war I have escaped. Now it behoves me to take thought how I may pass my life for the future in peace." So he went to the king and said, "O King, I wish for a large quantity of earth oil to rub on my palm-leaf manuscripts, so as to renew and preserve them." The king granted his request. The Hapui soaked in oil a number of old clothes and mats and rugs and set fire to his monastery. When it was ablaze he went and called the king and a large number of townspeople to put out the fire. "It is not my monastery that I regret. All my manuscripts will be burnt. In future I cannot practise my art of divining." From that time forward the Hapui was able to lead a peaceful life and sleep sound.

X.—THE STORY OF THE GOLDEN CRAB.

Once upon a time an old woman and an old man had a

daughter whose name was I Nu. One day the old woman and the old man went fishing and the old woman said as they caught each fish, "One for I Nu, one for I Nu." At last the old man got angry and struck the old woman with the handle of the fish-scoop and killed her. And she became a golden crab in the big river.

Then the old man and his daughter had to work as gardeners for their living. One day I Nu went selling the pumpkins from their garden and came to the house of the mother of I Nao. The mother of I Nao bought pumpkins. In paying the price* she put a stone in the basket and poured the paddy above it and when I Nu was going away she could not raise the basket to put it on her head. The old woman refused to help her and told her to call her father. She did so and when her father came the old woman prepared a meal and asked him to partake of it and when he had finished his daughter called him to come away. But the old woman said, "No, he has eaten with me and he is now my husband. You go away if you like but he cannot go." Then the old man said, "I will not stay unless my daughter stays also." "All right," said the old woman, "let her stay." So they all lived together.

I Nu and I Nao had to go and herd the cattle day by day but one day the old woman kept I Nao at home to hand her the shuttle and I Nu herded the cattle alone. Then the mother of I Nu who had died and become a golden crab saw her daughter unhappy and untidy and came and revealed herself and combed her hair with her pincers every day.

Now the old woman noticed that her step-daughter's hair was smooth and after beating and bullying her asked, "Where have you been enjoying yourself?" But I Nu kept silence. Then one day the old woman followed her to the jungle and watched her as she was herding the cattle and saw the golden crab combing her hair. And the old woman vowed vengeance against the golden crab and resolved to compass her death. So she pretended to be ill and placed wafer bread under her mattress. Every time she turned over the bread crackled and she moaned, "Oh mother! Father of I Nu, all my rib bones are broken." The old man believed her to be really ill and tended her. Then the old woman said, "Go call a doctor." And she sent a secret message to the doctor saying, "When my husband comes to consult you, say, 'Only with fat from the golden crab can the case be treated successfully.'" The doctor spoke

* The transaction is a barter.

accordingly and the old man went to catch the golden crab. But I Nu went and told her mother, saying, "If he fishes for you by the shore, go to the middle of the river and if he fishes for you in the middle keep inshore." Many days did the old man fish and never caught the golden crab. Then the step-mother beat and bullied I Nu and sent her to fish for the crab. Every day she went but though she caught the crab she never brought it home. At last her mother the crab perceived that her daughter was in grievous plight and said, "Catch me and take me away. So shall your trouble cease and I be released from the life of a crab. Let them have their will." When her mother had urged her many times I Nu caught the crab and took it home. And her step-mother ordered her to boil it and I Nu had to do so. When the water became hot the crab said, "Daughter, daughter, your mother's legs are very hot." I Nu reduced the fire but her step-mother, noticing, beat her and she had to make up the fire again. Then the crab said, "Daughter, daughter, your mother's breast is excessively hot." And I Nu reduced the fire and her step-mother beat her and she had to make it up. And the golden crab enjoined her daughter, saying, "Daughter, when I am dead, gather you up my bones and place them suitably in an urn and go and bury it near the pagoda." With these words the golden crab died. And the step-mother took the flesh of the golden crab and gave it to I Nu to divide among seven households and I Nu as she gave them their portions said, "Do not throw away the bones. Keep them and give them to me." The step-mother threw the bones from her portion in the mud but I Nu, pretending to be a chicken, recovered them from under the house and put them in an urn with the other bones and buried them near the pagoda.

Ere long above the place where the urn was buried a golden banyan tree grew. And the king of the country hearing of it came forth with his captains and men-at-arms to dig up the tree and take it away. But though the captains and the men-at-arms dug they could not so much as shake the tree. Then the king proclaimed by beat of gong: "Whosoever can dig me up this banyan tree, if it be a man, I will give him half my kingdom, and if it be a woman, I will make her my chief queen." Then I Nu went to the king and volunteered and instantly with her two forefingers she pulled up the tree. Thereupon I Nu with the tree was escorted to the capital. The golden banyan was planted in front of the palace and I Nu became chief queen.

One day, the queen's step-mother sent a lying message to her that her father was ill. So I Nu dressed and adorned

herself suitably and came to the house of her stepmother. When she arrived the stepmother said, "Do not go in yet. I am afraid he is possessed of a devil. Go and bathe first." As she was bathing the old woman stole her clothes and pushed her into the well and she died, and became a parrot.

Then the old woman dressed and adorned I Nao in the clothes of I Nu and took her to the palace. And the king asked, "O queen, why does your hair curl?"

"My father died and I wept and tore my hair. That is why it curls."

"O queen, why are your eyes so prominent?"

"When my father died I wept and rubbed them."

"O queen, why are your fingers crooked?"

"I wept and wrung my hands."

"O queen, why are you bandy-legged?"

"I kicked foot against foot in agony of grief for my father."

I Nao therefore lived in I Nu's place and I Nu who had become a parrot came every day and perched on the golden banyan tree and sang, "A shameless woman lies in the embrace of the king and my little child is at the feet of a shameless woman." The king heard the parrot and ordered it to be caught and fed it. One day while the king was visiting the town I Nao killed the parrot and cooked it with gourds. When the king came back he missed the parrot and asked I Nao what had happened to it. She said, "The cat killed it and I cooked it with gourds." Then she set the meal before the king but he would not eat but cast the food away and in the place where it fell a gourd tree sprang up bearing one fruit. This the king plucked and put in a box and ere long a girl came out of the gourd. She told the king of her previous existence and when he heard all he put I Nao to death. Her body he ordered to be pickled. The head was placed at the bottom, the legs in the middle and the palms of the hands at the top. When the mother of I Nao came to visit her at the palace the king gave her some of the pickle which she took home and gave to her youngest child to cook. And the child said, "Mother, mother, this is very like the palms of Sister Nao's hands."

"Baggage, what do you know? My daughter is a queen and the pickle is lizard-pickle which the king gave me."

Again she went to the palace and the king gave her the legs. And the child said, "Mother, mother, these are very like the legs of sister Nao."

"Nonsense, my daughter is a queen and these are the legs of the lizard."

Next time she went to the palace the king gave her the head. When she gave it to the child to cook the child

said, "Mother, mother, this is very like the head of sister Nao." The old woman looked and recognized her daughter's head and went to the palace to reproach the king. When she came to his presence he let fall a betel-cracker and said to the old woman, "Mother, please pick it up and hand it to me. Then we can have a proper talk." The old woman went down to pick up the betel-cracker and the king poured very hot water on her from above. The old woman screamed with pain and rolled over and over in the mud. Then the king said, "Go home and lay out a smooth mat and sprinkle it with salt and roll on it. So will the pain be eased." So the old woman ran home and called, "Oh youngest child of your mother! Spread a mat and sprinkle it with salt. Spread a mat and sprinkle it with salt." And when the child saw her mother come hurrying along, she stood on the verandah of the house and danced and sang, "My sister is a queen and I shall be allowed to wear a court dress." And so dancing, and singing she went for a mat and danced down with it and spread it out and sprinkled salt over it. And the old woman lay down and rolled and died there on the mat.

NOTE.—There is a somewhat similar Burmese story where the mother becomes a turtle and pays similar attention to her daughter. (သန့်ရှင်းတယ်ခေါင်းဖီးစေးတယ်) From the turtle's bones gold and silver trees grow. These are pulled up by an itinerant prince who marries the daughter. The stepmother dies and becomes a porpoise. From the bones of the porpoise springs a Gôn-bin, with its appearance the villagers quarrel all day long. Finally they up-root the gonbin and cast it into the river. Now this species of tree is called On-bin.

Burmese folk-lore, unlike Talaing, does not seem to admit the emergence of animal life from vegetable life. If it does, one would be glad to hear of instances.

The story of the Okshitthi minthami is hardly parallel, for the girl there seems to be a fairy who lives in the fruit and only becomes human when the fruit, her home, is destroyed during her absence. There is another story of Ngetpyaw-mè who came out of a piece of plantain trunk but this story, though told in Burmese, was obtained in Pegu and may not be of Burman origin.

XI.—THE STORY OF THE LYING YOUNG MAN.

Once upon a time a man and wife had a son. They sent him to school and there, alone of all the pupils, he acquired no knowledge whatever. The priest considered his case and said, "What is this fellow? He has no skill save in cheating." So he said to the youth, "Leave this school. Go bind the water and roast the wind." The youth went away but he could neither bind the water nor catch the wind. He came again to the priest and told how he had failed and the priest said, "Your only skill is to cheat others."

Then he went back home and there heard of an old woman who was at law with her son-in-law. He went to court and the judge said, "The old woman wins and the son-in-law loses. The old woman is to take the hundred pieces of gold." As the old woman reached home the youth came up behind her and said, "Lady, give me a drink of water."

"There is my daughter," she said, "Go and ask her."

Then the youth went to the young woman and said, "You have lost your case. Give me the hundred pieces of gold. It is the judge's order."

"Mother," the girl said, "shall I give it him."

"Give it him, daughter," the old woman said.

So the youth took the gold and ran away with it. When he had gone the daughter said, "Mother, is it really true that we lost our case?"

"No," said the old woman, "we won."

"Then why did you tell me to give him the gold?"

"I did not, I told you to give him a drink."

Then they gave chase, and the youth ran. In the middle of an open space he met a man on horseback who asked him why he ran.

"I am running from that girl. She wants to marry me and I don't want to marry her."

"Why not make an exchange? You take my horse and I will take the woman."

"Done," said the youth and got on the horse and rode off.

The man waited for the girl and said, "Why are you running?"

"I am chasing that fellow. He has stolen a hundred pieces of gold." Then the man stood drooping.

The youth came to a certain village and lodged in the house of a rich man. Next morning he asked the rich man's wife for a sieve. She inquired why he wanted it and he said, "Come and look if you like." They went to the stable and the youth scraped up the horse dung and sifted it and behold a hundred viss of gold.

"Will you sell this horse?" the rich man's wife asked.

"I cannot part with him," he replied.

Then the rich man's wife went to the rich man and said: "this youth has just sifted the dung of his horse and it yielded a hundred viss of gold."

"We must buy it," said the rich man. His wife again went to the youth and asked him to sell.

"How much will you give me?" he said.

"Our treasures are in the house. Go and take as much as you can carry."

Then the youth warned the rich man and his wife saying, "Not till seven days have elapsed shall you sift the dung of this horse." From the house of the rich man he went on, passing from field to forest and from forest to field. When seven days had elapsed they sifted the horse's dung for gold and gold there was none. Then said the rich man, "Verily the youth has cheated us."

The young man's way lay through a forest and in the forest he met a bear. As it came snarling towards him he caught both its fore paws and they circled round each other wrestling. The gold and jewels from the young man's bundle were scattered on the ground. Presently a hunter came along and started to gather up the treasure.

"Heh, what are you doing?" said the youth, "I am grinding gold and if you want some you must come and help me."

"Lord of benefits, let me grind."

"All right, come and catch hold of his right and left paws. So. But don't start grinding yet. I will first pick up what I have already ground."

So the youth picked up the treasure and went his way, passing from field to forest and from forest to field. Coming at length to a town he went and did homage to the king. And the king gave him the revenues of a bazaar. He collected the dues every day and became rich and built a large house in the middle of the town. And the people said, "Formerly we paid four annas a day but this man collects eight annas. It is unendurable. We will go and complain to the king." Then the king called the youth before him and said, "Why are you charging eight annas when four was the customary charge. The bazaar sellers complain that they have no profit." Then the king passed an order, "Let this man die. Take him to the river shore and when the tide rises push him in." The attendants took the youth to the river bank and he remained there as in a dream. By and by a cloth seller came along and said, "Friend, why do you stay there as one in a dream?"

"The people have chosen me to be king and I would not. This is why I stand as one in a dream."

"I am quite willing to be king," said the cloth-seller. "Suppose I take your place?"

"All right," said the youth: so the cloth-seller stood as the youth had stood and the youth took the cloth-seller's bundle, went back to his house and remained there privately. As for the cloth-seller, he stood facing the river as one in a dream and the king came from behind and kicked him into the water.

After about three months had passed, the youth went to the palace and the king asked him, "What seek you here?"

The youth replied: "Verily that is a happy country. Your majesty's parents and grandparents all enjoined me, saying, "Tell our son to come and visit us."

"How can one go?" the king asked.

"Just as I did," said the youth. The king therefore went to the river's bank and the young man kicked him in.

Then the ministers asked him: "To what town has our king gone?" He replied, "To the town of Pao." When they asked again, he said, "To the town of Ui." When they asked again, he said "He is now in the town of Dzut." And when they asked again, he said, "Ask me no more. He is now in the town of his parents and it is well with him. If you question me again I will kill you and all your households." On this, none of the ministers dared inquire further and the youth became king.

NOTE.—The Talaing words in the last paragraph mean respectively, "to swell," "to rot," "bones." "The town of his parents" is hardly an adequate rendering of *tdūng mi. toi. mè. nyin-lit.* "the town of his mother and the earth of his father."

XII.—THE STORY OF THE HUNCH-BACK AND THE BLIND MAN.

Once upon a time the hunch-back and the blind man went to earn a living. They passed from field to forest and from forest to field. In the forest there was a fierce tiger which ate every man who came there. The hunch-back and the blind man lay down and laid the soles of their feet together and went to sleep. The tiger came and found them lying thus and said to himself, "Lo, a two-headed man. I have never seen such an one. If I eat this head, that one will rise and attack me." So the tiger went and called all the four-footed animals. They came and looked and said, "We never saw such a man." At this moment the hunchback and the blind man both got up together. Seeing this, all the four-footed animals ran away. Only the turtle remained, who could not run and moved off slowly with his joints creaking. The hunchback caught him and hung him on the neck of the blind man.

Passing on their way, they came to a village where there was a festival. They were getting the drum ready. The dancing had not yet begun. "We will dance tomorrow," they said. So at night the hunchback stole a drum and hung it on the neck of the blind man. Going on from thence, they came to rice-fields in a clearing and found a

harrow there. The hunchback stole it and hung it on the neck of the blind man.

So they went on, passing from field to forest and from forest to field, till they came to the house of a Bilu (takoh) The takohs had gone to search for food but the seven children of the takohs were in the house. The hunchback and the blind man gave them each a mouthful of rice and a drink of water and hit them all on the head. Then they shut the door and hid inside the house. When the sun was low the takohs came back and cried, "Hè, who are you in our house?"

"Us," said the hunchback and the blind man.

"I am a takoh : don't you know?"

"If you are a takoh, I am a takah."

"Would you like to see one of the lice from my head?" And he passed in a louse as big as a rat.

"Should you like to see a takah's louse?" And they handed out the turtle.

"Aw. La, la la la," said the takoh. "Would you like to see my hair-comb?"

"Would you like to see my hair-comb?" And they handed out the harrow.

"Aw, la, la, la, la, la," said the takoh. "Would you like to hear me break wind?"

"Would you like to hear a takah break wind?" And the hunchback and the blind man beat the drum rub-adub-dub.

When the takohs heard the noise, they ran away. Then the hunchback and the blind man heaped up the gold and silver in the house and fell to dividing it. The blind man ran his hands over the hunchback's heap and found it bigger than his own and scattered the heaps. Then the blind man divided the treasure and took the bigger heap to himself. Then they fell to words and from words to blows : the hunchback smote the blind man on the cheek and the blind man hit the hunchback with his elbow. And the hunchback's back became straight and the eyes of the blind man seeing. Then they divided the gold and silver equally and carried it home.

NOTE.—The halt and the blind also appears in Burmese story.

J. A. STEWART.

BURMESE GHOST STORIES.

I.—NGA CHAN KAUNG AND THE GHOST.

Away back in the year 1753 A.D. there lived a monk, named Atula in Ushit village in Tapayin district. He was a man of upright character, steadfast virtue and religious precept. As the representative of the Buddha, he brought peace and happiness into that small village. Pwè's, wrestling matches, gambling, cock-fights, drinking and debauchery were stopped, and everybody became a better Buddhist. Buddhist festivals were religiously held and five times a year the village of Ushit was as gay as the mansion of the Gods, when candles were lit, torches were burnt, offerings were made to monk and layman and everybody appeared at his or her best.

Two miles away from the village, on the out-skirt of a forest was a little hut, the rest-house of a cultivator and his wife, Nga Chan Kaung and Mi E Nyo. They were very poor and ploughed the field regardless of sun and rain. It was their habit to rest at the hut during the day and return to the village with the last rays of the setting sun. They were the proud owners of two dogs, Táu-lone-hmway (1) and Twáy-ma-shoung, (2) ferocious animals, of the hunting breed and plucky enough to fight even tigers and leopards. At that time, the stretch of land between the village and the hut was infested with a band of ghosts, which taking the form of hideous monsters, were wont to frighten way-farers, seize them and eat them. Those who managed to escape invariably took ill and died. Such was the terror of these demons that nobody would think of passing by that way after 3 o'clock in the evening.

It was the eve of Taboung Festival and every one in Ushit was making preparations against the morrow, which was to be a day of rejoicing, when, according to ancient custom, everybody did meritorious acts. Nga Chan Kaung, like a good villager, thought it his duty to be in the village on that day and help in the preparations. So he took his dinner at the hut and went along in the direction of the village in company with his two dogs, not forgetting first to sharpen his trusty *dah*, which he held firmly in his hand. Just as he came near a banyan tree hard by a tank, he heard the trampling of hoofs and presently behold! there came towards him a horse in full gallop. Nga Chan Kaung

(1). "Ranger of the whole forest."

(2). "Never spare."

at once knew that the horse was nothing else but the notorious ghost, which had inspired so many with fear and trembling. Being full of courage, he grasped his *dah* firmly and stood still in self-defence. The ghost disappeared. Instantly, it showed itself in the form of a man hanging on to a branch of the banyan tree. Nga Chan Kaung letting out an oath, as much as to say, "Now I have got you," cut a branch off the tree and threw it at the ghost. The ghost let itself down from the tree and took to its heels. The two blood-hounds which were used to hunting game needed no encouragement but gave immediate chase. The ghost ran up a *kyun* tree. Nga Chan Kaung, guided by the barking of the hounds, came up and finding the ghost up in the tree, climbed up and beat every branch of it with his stick. The ghost came down and ran, the dogs chased, the ghost ran up the nearest tree it could find, Nga Chan Kaung climbed up and beat the ghost out of the tree. This little scene was acted at every tree on the way until they came close to Ushit, when the ghost entered a tree-hollow. The hounds unable to enter the hollow barked from outside and Nga Chan Kaung thrust the end of his stick into the hollow and disturbed the ghost so much that it was obliged to run out. The hounds were again at its heels and it only escaped by slipping into a prawn hole in a field. Nga Chan Kaung came up and finding the bogs barking at the prawn hole uttered an oath, saying "I won't stay till I kill you." He then blocked up the hole securely, fetched a spade from home and began digging it up. When he had dug deep enough he found a lizard inside. He swore that the lizard was the ghost, killed it with the spade, roasted it in the fire and ate it with some toddy at a toddy seller's shop. The ghost finding itself well-nigh annihilated and wishing to continue its existence took conception in the womb of the toddy-seller's wife, Mi Lun Hmway and in due course was born as her son. When the boy was old enough to speak, whenever he saw Nga Chan Kaung, he would scream with fear and fall into strange fits. When the another asked, he would bawl out, pointing his trembling finger at Nga Chan Kaung, "He ate me up with toddy, I fear him." Nga Chan Kaung thus found out that the ghost he had molested so much had been born as a human being. And it was his pleasure to entertain people grouped round him on a moon-lit verandah by recounting his former experiences and advising them to be always bold in any encounter with ghosts. He lived to a good old age and never more did he hear of any ghost haunting the road which led from the village to his little hut.

II.—THE GHOST IN THE ROYAL SERVICE.

It was in the year 1762 that King Naungdawgyi sent an army under two of his generals to settle some difference in Zimmè. Udain-kyaw-kaung, one of the officers happened to die on the way and became a ghost. One night he appeared to the king, who was asleep, shook him by the legs and having related the circumstances of his death demanded permission to enter the royal service. The king who was as fearless as the lion granted his request and made him Guard of the Palace Verandah. Hearing that the Siamese had surprised the Burmese Guards at Martaban, the king despatched two horsemen, Nga Tha and Nga Shoon by way of Toungoo to report on the matter. The king being impatient of their return sent after them the man-ghost Udain-kyaw-kaung, who discharged the duty in the course of that very day. The king disbelieving that he could have done it so quickly, the ghost reported thus :—" May it please Your Majesty. Your most humble servant found on the return journey the two housemen cooking their food under a tamarind tree at Toungoo at about one o'clock in the evening. To prevent any doubt on the matter, your most humble servant took the precaution to cut down some tamarind leaves and branches and to frighten the horsemen by shaking the whole tree. The horsemen have in their possession a letter from the Governor of Martaban to your most Gracious Majesty to the effect that the city owing to the glory of Your Majesty is not disturbed by any rebels, dacoits or thieves. These horsemen will arrive in due course at the Golden Feet of Your Most Gracious Majesty." When a few days later the horsemen arrived, they confirmed everything the ghost had said. In recognition of this service the ghost petitioned that he might be honoured with a suitable title. The king desired that he should appear bodily in his true colours and take the honour from the royal presence. Thereupon, the ghost pleaded that his true bodily appearance being hideous and awe-inspiring, his presence might be excused, but that the title having been duly conferred would be conveyed by him to his own residence (the Pillar in the Palace Verandah). Accordingly, in the presence of all the ministers, the king had the title of Javana-yakkha-kyaw-kaung, (the celebrated Demon of quick despatch) inscribed on a gold plate and every one present saw the plate being carried by the string and placed at the haunted pillar by the invisible ghost.

NOTE :—Both these tales have been adapted from the Burmese of *Tajjatthadīpanī kyan*.

MAUNG TIN.

NOTES AND REVIEWS.

THE CHINS OF MYINGYAN.

There are numerous legends connecting Myingyan with the Chin Country. It is reported that one at least of the Chin tribes has a legend of having migrated within recent times from Popa. Relations still exist between the district and the Chins inhabiting the Pakokku Hills.

The Chins of Myingyan are said to be derived from two sources, the aboriginal inhabitants, and a settlement from the Chin Hills established by Namani sithu near the river bank at Yuatha in the Pagan Township.

The aboriginal inhabitants have left their mark all over the district. From Payagyi in the Natogyi township to Popa in the south there are Chin Relics. These consist of burial grounds in which little clay pots containing stone beads are found, buried with the bones. Most of these have been sold to the Chins, there was until recently a regular market, some of the ornaments fetching so much as Rs. 5/- a bead. The beads are of two kinds, amber and black stone in each case with white circles engraved.

The old town of Payagyi is fabled to have been swallowed up by an earthquake before the days of Nawrata (11th century). The walls, the moat and southern gate are still to be identified. It appears possible that the place was a trade centre, before the establishment of a dynasty of Pagan, an out-post of the Pyus of Prome. The aboriginal inhabitants were reduced to the status of pagoda slaves, and the well can still be pointed out where the people hid the stone inscription commemorating their servile status.

East of Popa some are the people are still termed half caste Chins, and it is said that within the last two generations they still spoke Chin. The old people of the present day still wore Chin ornaments and Chin attire when they were young. At present however they all call themselves Burman, although 13 people in the district returned themselves as Chin at the last census.

The tribal warfare between Chins, Shans and Burmans which accompanied the settlement of the district by its present occupants is still commemorated in legend and tradition. These traditions centre round Popa and it is said that all the Chins between Popa and the Tayuindaing range are of aboriginal origin. A few place names recall a Chin incursion or migration. Lin-che-tauk is a tank where the leader of the Chins wearying on his long journey from Popa to the river stood on tip toe to see if he could see the water. The

original name was Chin-che-tauk. There are other tanks and villages along the line of route recalled in this tradition.

West of the Tayuindaing range the Chins are alleged to represent the survival of a colony planted by a Burman King. Narathu, the son of Na mani sithu, made his brother overlord of Taungzin Kohna-kayaing, the official style of the Chin country. His brother as an acknowledgement of suzerainty sent him a thousand Chins. These were planted near Yuatha, a village traditionally founded by Thamodarit on his emigration to Pagan from Prome. With one of the maidens Narathu fell in love. He married her and raised her four brothers to the rank of "thu-gaung" at Salin. From these four brothers the present thu gaungs derive their origin. That at least is the story in Yuatha. The girl however did not find a husband sufficient consolation for the loss of her four brothers. She pined away and died. She became a nat, and her image is still enshrined in a "nat-sin" near the village.

There was an earlier connection between this village and the Chins. Shwebonsin was a Chin maiden found in the Chin country by Namani sithu who had sailed there in his magic raft. She also was raised to the throne but being superseded by a new favourite she died of a broken heart. Finding herself promoted to the country of the nats she took vengeance on the king. Seizing the prow of his magic raft, she revealed her identity and the cause of her death. The king was filled with remorse and bestowed on her the village of Nyaung hla just by Yuatha, which was henceforward until the annexation exempt from paying revenue.

She still appears to her villagers as a beautiful maiden in a queen's robes whenever they are in difficulty. As is so often the case the rule is personal and not territorial. By intermarriage of her subordinates she has extended her authority over people in adjacent villages. And it is said that even when one of her followers is in Lower Burma, he finds protection in her from spiritual adversaries such as a "thu-ye." In the natsin she is represented as seated on an elephant. An attendant rides behind her carrying a ceremonial ornament. This however has been broken off and lies beneath the elephant. It is claimed that the statue is that originally erected at her apotheosis.

J. S. F.

SOME PLACE NAMES.

Most place names, I suppose, like most personal names have a meaning. In Burma a meaning of sorts is very

readily arrived at, but it is not so readily determined how much fact underlies the fiction which envelopes most of the older names. Sometimes of course the meaning is obvious, Ye-dwin the village with the well, Chaung-bet, the village by the stream. And it is remarkable how many of these names recall suburban villas, Kon-tha, Mount Pleasant, Myin-tha, Fair View, or Bella vista. But many of the older villages are often associated in a single tradition, if the substratum of truth could be dissociated we should be a long way towards determining the history of the country for a period when the chronicles relate nothing but the benefactions and the wars of kings and the visits of ambassadors. Here are two examples from the Myingyan District.

In Pagan several villages are associated with a dog which once belonged to Maha-Thipade, better known as Talok pye min, the King who fled before the Chinamen. The dog was lost, and big men and small, thugyis, ministers and servants all had to turn out in chase of it. They followed it to Kwe-byok, originally kwe dauk pyok, the village where his neck bell fell off. The dog ran on and arrived at a place where a woman was cooking palm sugar. He went inside and the woman threw a lump of fuel at him, hence Kwe-gaung-pyit, a village now abolished but formerly near Taungzim Myoma. He ran on towards the hills and the hunters hid themselves in the pass termed Kwe-chaung-wa. They did not catch it but following the tracks they obtained information that it had been seen eating plum fruit (zi this) in the jungle. This is the fashion of wild dogs. This place formerly known as Zithi sa myin, the place where the eating of plums was seen, became Zi tha myin, and is now called Zi sa myin, shown in the ordnance map as Zi sin myaing. Failing to catch it alive they killed it at Kwe gyi that, a village near the river still existing within living memory.

Taung zin above mentioned is the place where the peacock came down from Popa, Daung le, nearer Popa is the place where it fell. The names seem to be associated with the tribal wars which took place between Chin and Burman during the first occupation of the country by its present inhabitants.

Many of these place names recall the amours of princes. At Linga-sauk Namani sithu caught a glimpse of hair, "a fine girl that" and he went in search of her. There was an old man near by frightening sparrows, lin-sa-sauk, hence Linga sau, from whom he asked her name. At Seiktein a series of tanks recalls the adventures of another prince with a maiden of the village. Here the story connects the then dynasty with Arakan.

One of the longest stories in the district however is connected with the foundation of Talok myo. This, the former capital of Myingyan, was according to tradition, founded in B. E. 218, (A. C. 858). It was then known as Tha-zi Myo, pleasant and prosperous. A pagoda was built here by Asoka, Thiri-dhamma-thawka (the dates of course do not agree) but in later days the town was deserted and relapsed to jungle. After four hundred years a hunter, Nga Ta, saw what appeared to be a burning bush. He went to see what was happening, it was no earthly light. As he came up a deer, thamin, ran out of the cover. He gave chase and at Pyo-gan, it vomited (pyo an) out of distress. But he ran on and he did not catch other glimpse of it until Shwe-myindin, the pagoda still standing fabled to have been erected in memory of this incident. At Kyauk kand it was lying down but started up in fright (kyauk-lan) and fled from sight. The next glimpse he obtained was by climbing up a tree on the site of the pagoda known as "Tet-tin-gyi," it was then crouching down, pasit-tok, near the present pagoda of that name. Tired of the chase he sat down at Nga-ta-laing, a village known formerly as Nga-Ta-taing, but was again encouraged to resume pursuit by seeing the deer bathing its horns in the Gyo-the, originally gyo-thwe, Lake. It crossed the river to Ngatayaw, a village which commemorates his longing Nga-ta Hmyaw, for the chase to end. Finally it turned back to its old lair. Here he called men to surround it. They cleared the jungle, and found the old pagoda. This was restored by order of the King, Namani sithu—he plays a large part in the most of these legends. The old town was re-established, and Nga Ta appointed the first governor, hence Nga Ta lok Myo, the Town founded by Nga Ta, now corrupted into Talok-myo.

Another explanation of this name is tempting. The Myin country of Myingyan, is generally supposed to owe its name to its connection with the cavalry. The regiment which it supported however was not mounted. The name is usually explained as having been given to the regiment in token of its prowess in defeating a large force of mounted men. More probable perhaps is the explanation that it was the country of the Myin or Mran, an early centre of the Mrans, who have given their name to the whole country. This derivation has the approval of U Tin, the learned magistrate of Pagan. Pyu-gama, Pagan, has often been explained as the cities of the Pyus or Paos. It is an interesting speculation that Talok myo recalls some settlement of Chinamen, just as Myingaba, Myin-Pagan, recalls the Burman quarter at Pagan.

There are many indications that Pagan was once the capital of the Pyus, who migrated northward from Prome, that they were connected with the Ari worship, that the Burman centre was in the north of Myingyan and that the expulsion of the Ari priests by Nawrata represented the rise of Burman power at the Pyu court. Kyauk sauk Myo still recalls the days when the Ari priests fortified themselves behind stone buildings against the Burman power. But these indications have never been worked out, possibly they never will be, probably correlation and analysis of the numerous traditions concerning place names would go far to establish or refuse the theory which is here suggested.

J. S. F.

A JUNIOR COURSE OF PĀLI GRAMMAR

(IN BURMESE.)

BY THA DUN AUNG.

This is a book which testifies to the industry of the author without reflecting much credit upon him. From beginning to end it is a veritable mine of information but unfortunately the information is mostly such as is not welcome in a book which goes by the name of A Junior Course. One would expect in a book of this sort the treatment of the subject to be lucid with a judicious selection of well-authenticated examples in illustration of the salient rules of grammar. The author should work through each lesson fully aware of its difficulties and quite in sympathy with the intellectual struggles of the learner. In place of that the author in the present case has expected too much from the pupil, who must be as learned as the author himself if he is to benefit at all by the book. Every conceivable rule is given, together with such an overwhelming mass of examples that instead of making the rule clearer they are more likely to mystify it.

To illustrate what we have said, we refer to the chapters on *Kīta* and *Kāraṇa*. In the former chapter, the Pali sentences showing the derivation of roots, such for instance as the one on $\sqrt{\text{sun}}$ on page 199, are out of place in an elementary book. We register some glaring technical errors:— in *mīgī+iva* (p. 8) the *sandhi* is not that the following (i) has been dropped but that it has coalesced with the preceding (ī); in *gacchāmi+iti* (p. 9) and *ati+ite* (p. 10), the same rule has been distorted into the statement that the

preceding (i) being elided, the following has been lengthened. The same mistake is made with regard to *madhu* + *udakam* and *bahu* + *upakāram*, on the same page, where the right *sandhi* is *u + u = ū*. The products *assādo* and *tanhakkhayo* (p. 17) have not been properly explained. Page 45 gives the infinitive suffixes as *nīpāta*'s! Kukkūra (p. 60) means not a fowl but a dog. The root of *pāpunitvā* is wrongly given as $\sqrt{\text{pāpa}}$ (p. 174), $\sqrt{\text{pāp}}$ (pp. 181, 244), though, strange enough, the right root $\sqrt{\text{ap}}$ is given on page 229. The Perfect Participle Passive has not been distinguished from the Perfect Participle Active (p. 188). The root of *ravati* is not *rav* (p. 221) but *ru*, and of *peseti* not *pis* (p. 232) but *is*. On page 224 the intensive verbs have been mixed up with the Reduplicated verbs. *Santo*, *saṁāno*, *sati*, the pres. part. ref. of $\sqrt{\text{as}}$ have not been explained.

It stands to reason that if the author had been less diffuse, most of these errors would have been avoided and the book, which is full of matter, would have gained much in point of utility.

M. T.

"BURMESE SKETCHES."

BY TAW SEIN KO.

In this compact volume of 365 pages, Mr. Taw Sein Ko has brought together most of his Essays, criticisms and other utterances during the past thirty years. His many contributions to the journals of various learned societies have not hitherto been accessible except to a very few, and, now that the Burma Research Society has begun to create an interest in scholarly studies and investigation, we are particularly thankful to anyone who is able to provide matter worth reading. At present beginners in the intellectual pursuit of things Burmese are often at a loss to know where to start from and how much has already been achieved. The few land-marks that exist are obscure to the uninitiated. A book, such as the one under review, which contains chapters on Ethnology, Philology, History, Archaeology, Biography, Superstition, Folklore, Religion and so on, affords a very wide range of subjects to select from, and no one can fail to find at least two or more topics which appeal to him. References to other works are copious and the student is enabled to map out a course for himself.

At the same time the reader should remember that research work in Burma is still in its infancy and that one

has often to contend with preconceived notions and prejudices in the quest for what is most probably the truth. The Burman, that is the Upper Burman, strongly resents the theory that he obtained his religion and letters from the so-called Talaings, and puts forward the claim that the Buddha personally visited his part of the country. Such a claim is refuted by all the available evidence, but one has to be careful, on the rebound, not to fly off to some other equally untenable suggestion. Where the Burmese came from, whence they obtained their first knowledge of Buddhism, how their language and alphabet were constructed—these and similar points have not yet been thoroughly investigated and it is too early to dogmatise in any direction. Our sole complaint against the author of "Burmese Sketches" is that he looks too much to China as the *fons et origo* of many Burman institutions (See the Journal, Vol. I, Part II, page 43, and Vol. II, Part II, page 197). In his article at page 179 on "The Introduction of Buddhism into Burma," Mr. Taw Sein Ko gives most of his reasons for suggesting that the national faith was imported from or through China, but a good deal of fresh light has been thrown on the subject since the article was first published (about nine years ago). Thus, the antiquity of Prome, hitherto in question, was recently admitted to a great extent, and the Pyus, forerunners of the Burmese, have been shown to have professed Buddhism. Further investigation into the indigenous Burmese Mon, and Shan literature will probably show that Chinese or Tartar influence was not felt in Burma till a comparatively late period.

We think every reader of this Journal should possess a copy of the work before us, as it will enable him to follow more easily the discussions which from time to time take place.

M. O.

PROCEEDINGS
OF THE
BURMA RESEARCH SOCIETY.

*Minutes of the Meeting of the Committee of the Burma
Research Society, held at the Rangoon College on Friday,
the 31st January, 1913, at 5-15 p.m.*

PRESENT.

The Hon'ble Mr. Justice Hartnoll, *President*.

M. Hunter, Esquire, }
U May Oung, } *Vice-Presidents.*

The Hon'ble Mr. J. G. Rutledge,

U Ne Dun,

Rev. W. C. B. Purser.

U Bah Too, K. S. M., C. I. E.

J. T. Best, Esquire.

U Shwe Zan Oung.

A. D. Keith, Esqr., *Hon. Secretary.*

1. The Minutes of the last meeting were confirmed.
2. The Honorary Secretary's report for the year was read and confirmed.
3. The Accounts for the year were passed. The Honorary Treasurer was asked to arrange for a deposit of Rs. 3000/- at either the Chartered or National Bank, if interest at the rate of 4% were allowed.
4. It was decided to elect Mr. Bridges, a corresponding member of the Society.
5. The alterations in the rules suggested by the Sub-Committee were approved for presentation to the General Meeting.
6. The following gentlemen were elected members of the Society :—

Major Ormiston, I. A.

K. M. Ward, Esqr., }
G. H. Luce, Esqr., } *Rangoon College, Rangoon.*

RANGOON:

The 20th March, 1913.

ALAN D. KEITH,

Hon. Secretary.

*Minutes of the Meeting of the Sub-Committee held at
Rangoon College, on the 5th September, 1913.*

PRESENT.

Mr. M. Hunter, *Vice-President*, (in the chair).

U May Oung, *Vice-President*.

Prof. Maung Tin, *Hon. Treasurer*.

Mr. A. D. Keith, *Hon. Secretary*.

1. The Minutes of the last Meeting were confirmed.
2. Recorded the taking over by Prof. Maung Tin on the 5th August, of the duties of the Honorary Treasurer from U Set, who has proceeded on privilege leave.

3. *Read* a letter from Mr. B. Carey and other members of the Society suggesting that the Society undertake the task of bringing out a new edition of Stevenson's Burmese Dictionary.

Resolved that U May Oung and Prof. Maung Tin report on the likelihood of obtaining sufficient help from Burmese scholars to make the task feasible.

4. *Read* a letter from Mr. Chas. Duroiselle suggesting the publication by the Society of certain inscriptions, etc.

Resolved that the matter be referred to the Committee.

5. It was resolved to refer a proposal by U May Oung to publish a certain historical work in Talaing to the Committee.

6. It was resolved to hold an Ordinary Meeting of the Society on Friday, the 26th September, when the following papers would be read :—

(a) Notes on the History of Hanthawaddy (Talaing Period), by J. S. Furnivall, Esquire.

(b) Climate in Burmese History, by J. C. MacKenzie, Esquire.

7. U May Oung brought the question of a possible exhibition of objects of archæological interest. The Honorary Secretary was asked to write to the Officiating Superintendent, Archæological Survey, to discover whether it would be possible to borrow any objects for the occasion. U May Oung undertook to inquire into the possibilities of the Phayre Museum.

8. The following gentlemen were duly elected members of the Society :—

Major T. L. Ormiston, I. A.,
Messrs. H. M. Nadder,
B. W. Swithinbank, I. C. S.,
H. V. Wallace, I. C. S.,
C. R. P. Cooper, I. C. S.

ALAN D. KEITH,
Hony. Secretary.

*Minutes of the Committee Meeting held on Friday, the
26th September, 1913.*

PRESENT.

Mr. M. Hunter, *Vice-President.*

Rev. J. F. Smith. | Prof. Maung Tin.

Mr. A. D. Keith.

1. Resolved that a special meeting of the Committee be called to discuss the questions raised in paragraphs 3, 4 and 5 of the Minutes of the Meeting of the Sub-Committee held on the 5th September, 1913.

- (3) Read a letter from Mr. B. Carey and other members of the Society suggesting that the Society undertake the task of bringing out a new edition of Stevenson's Burmese Dictionary.

Resolved that U May Oung and Prof. Maung Tin report on the likelihood of obtaining sufficient help from Burmese scholars to make the task feasible.

- (4) Read a letter from Mr. Chas. Duroiselle suggesting the publication by the Society of certain inscriptions, etc.

Resolved that the matter be referred to the Committee.

- (5) It was resolved to refer a proposal by U May Oung to publish a certain historical work in Talaing to the Committee.

2. Recorded the taking over by Prof. Maung Tin on the 5th August, of the duties of U Set, Honorary Treasurer, as temporary measure.

3. It was resolved to propose to the General Meeting that Professor Maung Tin be asked to accept the post of Editor in place of U May Oung who was anxious to resign the duties of the post.

ALAN D. KEITH,
Hony. Secretary.

*Minutes of the Sub-Committee held at Rangoon College
on the 16th January, 1914.*

PRESENT.

M. Hunter, Esqr.,	} Vice-Presidents.
U May Oung,	
Rev. J. F. Smith,	U Set,
Prof. Maung Tin,	
	A. D. Keith.

1. The minutes of the meeting held on the 5th September were confirmed.

2. The following gentlemen were elected members of the Society :

Major J. H. Sewell, *Burma Railways.*
G. W. Smitz, *Hlawga Water Works.*
Maung Thein Maung, *Barrister-at-Law, Prome.*
Mr. G. H. Luce, I. E. S.
Mr. T. Z. D. Babington, I. E. S.
Maung Kin Maung.
Mr. Khun Praisom Salaraks, *Bangkok.*
Mr. John Shaw, E. A. C., *Prome.*
Capt. C. M. D. Enriquez, I. A.

3. It was resolved to hold the Annual General Meeting on the 29 or 30th January, whichever date would be most convenient to the President. It was resolved to read a paper by Mr. J. Stuart, entitled "Why is Burma sparsely peopled?"

ALAN D. KEITH,
Hony. Secretary.

ORDINARY MEETING.

An ordinary meeting of the Burma Research Society was held at Rangoon College on Friday, September 26th, 1913. Mr. M. Hunter, Vice-President of the Society, presided and the following were present: The Hon. U Hpay, the Rev. J. F. Smith, Mrs. Ross, Miss Morris, Maung Ne Dun, Messrs. Stewart, Morris, Bellars, Baldwin, A. Khalak, Maung Thein Kin, Saya Pye, Dr. G. R. T. Ross, Professor Maung Tin, Maung Thein Han, Mr. Taw Sone Teong, Maung San Pe, Maung Kin Maung, and Mr. A. D. Keith, Honorary Secretary.

In the absence of the writer, Dr. Ross read Mr. J. S. Furnivall's "Notes on the History of Hanthawaddy." The paper dealt with the history of Hanthawaddy from the Talaing period. Mr. Furnivall described the foundation of Hanthawaddy, the legends connected therewith, and the first dynasty. He gave at some length an account of the three empires of Hanthawaddy. In discussing the later history of Hanthawaddy Mr. Furnivall included a very interesting account of the internal administration and the system of taxation. To the lay mind not the least attractive portion of the paper were those dealing with the early settlers and the missionaries who flourished for so brief a period in Syriam. The paper ended with a short account of the monuments still unexplored in Hanthawaddy. Much work still remained to be done before questions connected with the laterite ruins, pagodas and walled cities of Hanthawaddy could be fully elucidated.

Mr. Stewart, while hesitating to criticise so valuable a paper, doubted whether Mr. Furnivall had not perhaps understated the oppression of the Talaings by the Burmans, after the Alompra regime.

The discussion was not continued.

The second paper, "Climate in Burmese History" by Mr. J. C. MacKenzie, was read by Professor Maung Tin. The writer discussed the causes which may have led in certain instances to the decrease of cultivation. One cause might be the diminution in rainfall. It was very probable that at the beginning of the Christian era rainfall was more abundant in Central Asia. The climate, too, was cooler. From 800 to the Middle Ages the climate had been stable. In the modern period the climate had been growing drier and hotter. Desiccation was very likely the cause of the early immigrations into Burma. In Burma itself there was proof of desiccation. We read of grants of land at Pagan which now were very different in soil and fertility from what they

must have been when the grants were made. Moreover the permanence of the Pagan monuments was probably due to the fact that the clay out of which the bricks were made was more alkaline owing the greater dampness of the soil when the buildings were constructed. This original superiority in the clay had now disappeared owing to the greater dryness of the climate.

The chairman remarked that speculations as to change of climate had long been popular. The data, however, were insufficient to support final conclusions. The migration of peoples often followed desiccation and so afforded some sort of evidence as to climatic changes. It was true that in times past there had been a much heavier rainfall in Central Asia, but, as far as he was aware, no scientific explanation of the change—no explanation which scientists could safely accept—had been given.

Dr. Ross doubted whether some of Mr. MacKenzie's positions could be defended. To say, as Mr. MacKenzie had done, that immigrations from China into Burma and California were instances of emigration as the result of desiccation was to ignore the many other causes which combine to encourage emigration. One might as well attribute the presence of the English in Burma to the desiccation of England. As regards the growing dryness of Burma, Dr. Ross agreed with Mr. MacKenzie. He had himself observed signs of desiccation in the Kalaw country. There seemed there to be a dry belt which ran as far as the Inle lake. There were narrow valleys with signs of terraced paddy-fields well defined, yet nobody now grew paddy in them. There was no water. The water there seemed to have an unfortunate habit of disappearing underground. No doubt the sub-soil might be very permeable, but there seemed to be signs that once upon a time the chaungs had managed to retain more water than they now retained: Dr. Ross also touched upon other points raised by the paper.

Mr. Morris (Public Works Department) considered that the diminution of paddy-growing in Burma had been overstated. The evidence for diminution consisted in local traditions and the presence of disused irrigation works. Although, for example, the whole of Kyaukse district might have been irrigated at different times, there was probably never more lands cultivated at one time than were cultivated now. In Meiktila there had no doubt been many tanks but they were never all used at one time. The catchment area of the Samon could never have sufficed to fill all the tanks that existed. The Burmans had a habit of building a new thing rather than repair an old one. This might explain to

some extent the large number of tanks. Mr. Morris also pointed out that a larger amount of paddy might be cultivated with the same amount of water, if hill-paddy were grown. This might explain some of the signs of greater cultivation in past times.

Mr. Hunter, in a short speech, felt that he expressed the feelings of the society when he thanked Mr. Furnivall and Mr. MacKenzie for their interesting papers. He announced to the society that during the absence from Rangoon of U Set, Professor Maung Tin had kindly consented to take on the duties of Honorary Treasurer. U May Oung having expressed his desire to hand over the office of editor of the journal, Professor Maung Tin had been approached on the subject, and very probably would take up U May Oung's post. As regards the society generally, he felt sure that all regretted the absence of the President from Rangoon. He would like to warn members that the Society had reached the critical stage to which all societies are liable. The first enthusiasm had worn off, and the stage of steady progress has not yet been attained. He hoped that all members would do what they could to enable the society to pass rapidly through this critical period of its existence. More writers were wanted for the journal. It was not necessary to write a long article. Short notes would be most welcome and most valuable. He regretted that he was unable to fix a date for the appearance of the next number of the journal. The editor was unfortunately unable to attend the meeting. There had been difficulties, he understood, but he hoped that publication would be achieved without much further delay.

STATEMENT OF ACCOUNTS.

On the 1st January 1913, the date up to which the last statement was prepared, there was in hand a balance of Rs. 4,915-2-6.

The receipts during the year 1913, amounted to Rs. 2,042-8, being subscriptions from 103 Ordinary Members and two Life Members, U Po Bye and Maung Tin.

The expenditure for the same period was Rs. 995-10-9, and the total balance in hand on the 1st January, 1914, was Rs. 5,961-15-9, of which Rs. 3,000 is in deposit with the Chartered Bank.

Details are given below :—

ACCOUNTS OF THE BURMA RESEARCH SOCIETY.

ACCOUNTS.

201

Receipts.

<i>January, 1913—</i>	RS.	A.	P.
Balance from last year ..	4,915	2	6
Subscription from 6 members ..	105	0	0
Total Rs. ..	5,020	2	6

<i>February, 1913—</i>	RS.	A.	P.
Balance from last month ..	4,985	2	6
Subscriptions from 7 members ..	135	0	0
Total Rs. ..	5,120	0	0

Expenditures.

<i>January, 1913—</i>	RS.	A.	P.
Clerk's pay for December, 1912 ..	30	0	0
Peon's pay December, 1912 ..	3	0	0
Printing 25 Talaing slips ..	2	0	0
Balance in Hand ..	35	0	0
Total Rs. ..	4,985	2	6
Total Rs. ..	5,020	2	6

<i>February, 1913—</i>	RS.	A.	P.
Clerk and Peon's pay for January ..	33	0	0
Postage Stamps ..	16	0	0
Refreshments, Cigars, Gharry and Cooly hire—General Meeting ..	34	13	6
Post Cards ..	6	4	0
On blank book ..	2	0	0
Stencil papers and wrappers ..	11	12	0
Printing 500 copies, Journal ..	447	15	0
Balance in Hand ..	551	12	6
Total Rs. ..	4,568	6	0
Total Rs. ..	5,120	2	6

ACCOUNTS OF THE BURMA RESEARCH SOCIETY—continued.

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ACCOUNTS.

Receipts—continued.

<i>March, 1913—</i>	Rs.	A.	P.
Balance from last month	..	4,568	6 0
Subscription from 4 members	..	75	0 0

Total Rs. .. 4,643 6 0

April, 1913—

Balance from last month	..	4,609	6 0
Subscription from 2 members	..	30	0 0

Total Rs. . 4,639 6 0

May, 1913—

Balance from last month	..	4,605	6 0
Subscription from 22 members	..	397	8 0

Total Rs. .. 5,002 14 0

Expenditures—continued.

<i>March, 1913—</i>	Rs.	A.	P.
Clerk and Peon's pay for February	..	33	0 0
One copy Rangoon Gazette	..	1	0 0

Balance in Hand .. 4,609 6 0

Total Rs. .. 4,643 6 0

April, 1913—

Clerk and Peon's pay for March	..	33	0 0
File holders	..	1	0 0

Balance in Hand .. 4,605 6 0

Total Rs. .. 4,639 6 0

May, 1913—

Clerk and Peon's pay for April	..	33	0 0
Balance in Hand	..	4,969	14 0

Total Rs. .. 5,002 14 0

ACCOUNTS OF THE BURMA RESEARCH SOCIETY—continued.

Receipts—continued.

<i>June, 1913—</i>	RS.	A.	P.
Balance in Hand ..	4,969	14	0
Subscription from 19 members ..	330	0	0
Total Rs. ..	5,299	14	0

<i>July, 1913—</i>	RS.	A.	P.
Balance in Hand ..	5,260	14	0
Subscription from 19 members ..	315	0	0
Total Rs. ..	5,575	14	0

Expenditures—continued.

<i>June, 1913—</i>	RS.	A.	P.
Clerk and Peon's pay for May ..	33	0	0
Postage Stamp ..	6	0	0
Balance in Hand ..	5,260	14	0
Total Rs. ..	5,299	14	0

<i>July, 1913—</i>	RS.	A.	P.
Clerk and Peon's pay for June ..	33	0	0
One pad-lock ..	3	4	0
One book-cheques ..	0	10	0
Balance in Hand ..	36	14	0
Total Rs. ..	5,539	0	0
Total Rs. ..	5,575	14	0

ACCOUNTS OF THE BURMA RESEARCH SOCIETY—continued.

Receipts—continued.

<i>August, 1913—</i>	RS. A. P.
Balance from last month	.. 5,539 0 0
Subscription from 12 members	.. 225 0 0
Total Rs. ..	5,764 0 0

<i>September, 1913—</i>	RS. A. P.
Balance in Hand	.. 5,731 0 0

<i>October, 1913—</i>	RS. A. P.
Balance from last month	.. 5,698 0 0

Expenditures—continued.

<i>August, 1913—</i>	RS. A. P.
Clerk and Peon's pay for July	.. 33 0 0
Balance in Hand	.. 5,731 0 0
Total Rs. ..	5,764 0 0

<i>September, 1913—</i>	RS. A. P.
Clerk and Peon's pay for August	.. 33 0 0
Balance in Hand	.. 5,698 0 0
Total Rs. ..	5,731 0 0

<i>October, 1913—</i>	RS. A. P.
Clerk and Peon's pay for September	.. 33 0 0
Balance in Hand	.. 5,665 0 0
Total Rs. ..	5,698 0 0

ACCOUNTS OF THE BURMA RESEARCH SOCIETY—concluded.

Receipts—concluded.

<i>November, 1913—</i>	Rs.	A.	P.
Balance from last month	5,665	0	0
Subscription from 7 ordinary members	92	8	0
Subscription from 2 Life members	255	0	0

Total Rs. .. 6,012 8 0

<i>December, 1913—</i>	Rs.	A.	P.
Balance from last month	5,927	7	9
Subscription from 5 members	82	8	0

Total Rs. .. 6,009 15 9

Rangoon,
21st January, 1913.

Expenditures—concluded.

<i>November, 1913—</i>	Rs.	A.	P.
Clerk and Peon's pay for October ..	33	0	0
Refreshments, Aerated waters, Gharry hire etc., for the Ordinary Meeting held on 26th September, 1913	40	15	3
500 Envelopes	5	0	0
Post Cards	6	1	0

Balance in Hand .. 5,927 7 9

Total Rs. .. 6,012 8 0

<i>December, 1913—</i>	Rs.	A.	P.
Clerk and Peon's pay for November	33	0	0
Stamps	15	0	0

Balance in Hand .. 48 0 0

Total Rs. .. 6,009 15 9

MAUNG SET,
Hon. Treasurer.

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- Aung Hla, Maung, (2), B.A.
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- Aung Zan, U, K.S.M.
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- Ba, Maung.
- Ba Dun, Maung, *Bar.-at-Law*.
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- Ba Ko, Maung, B.A.
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- Ba Shin, Maung
- Ba Tha, Maung, B.A.
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- Bah Too, U, K.S.M., C.I.E.
- Baldwin, A. C. J.
- Barton, C. S.
- Baum, E. F., I.C.S.
- Bell, E. N., I.C.S.
- Bellars, Prof. A. E.
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 Brown, H. A., B.A., I.C.S.
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 Cameron, C. J. N.
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 Clague, J. B.A., I.C.S.
 Clayton, H., M.A., I.C.S.
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 Colomb, Col. F. C.
 Cooper, C. R. P., B.A., I.C.S.
 Cooper, W. G.
 Couper, T., B.A., I.C.S.
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 Davis, C. K.
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 Grose, F. S.
 Gyi, Maung, (7)
 Habgood, J. C.
 Hamlin, Lieut., A. E.
 Hardinge, F. D.
 Hartnoll, Sir Henry, I.C.S., *Bar.-at-Law*.
 Hertz, W. A., F.R.G.S.
 Hewett, D. P.
 Hicks, Rev. L. E., Ph. D.
 Hla Baw, Maung, K.S.M.
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Kin, Maung, *Bar.-at-Law*.
Kin Hlaing, Maung
Korper, S. St.
Kumaran, P. J.
Kun, Maung
Kyaw Din, Maung, *Bar.-at-Law*.
Kyaw Dun, Maung
Kyaw Min, Maung, B.A.
Kyaw Zan, Maung
Kyin Yon, U
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Ma, Maung
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McCallum, J. L., I.C.S.
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MacKenzie, J. C.
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Maung, Maung
Maung, Maung, (5)
Maung Maung
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Me, Maung
Min Din, Maung
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 Nepean, N. St. V.
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 Po Sin, Maung
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 Po Yeik, Maung,
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 Smith, Rev. J. F., B.A.
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 Snow, C. A., M.A.
 Sone Teong, Taw
 Stevens, T. H. G.
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 Thein, Saya Life Member.
 Thein Han, Maung
 Thein Kin, Maung, B.A., A.T.M.,
 Thein Maung, Maung, (1)
 Thein Maung, Maung, *Bar-at-Law*.
 Tilly, H. L.

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Tun Nyein, U Life Member.
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